

AMERICA

A CATHOLIC REVIEW OF THE WEEK

JUNE 10, 1939

WHO'S WHO

ALBERT WHELAN went out to Harlan County to get to the bottom of this mine question. In his report of last week, he told a surprising story, to the effect that Harlan was a modernized area and that the Harlanites were civilized. This week, he analyzes the issues that have put Harlan on the front page of the papers and given it a bad reputation. . . . JERRY CORCORAN is just a name. She has been engaged for several years in work with the growing generation. Though her labors just now supersede parish activities, she believes that out of the parish flow innumerable channels of help and Grace. . . . DANIEL SARGENT contributes a second appraisal of Spain as it recovers from its poisoning and its wounds. He viewed Madrid, Burgos, Toledo and many other towns immediately after the collapse of the Red regime. . . . JAMES E. COLERAN, having so expertly analyzed the Palestine situation in earlier issues of this Review (December 17, 24, 1938) was asked to pass comment on the recent British White Paper. He spent several months in Palestine in 1937, when rivalries ran intense. . . . JOSEPH J. MULLEN is professor of Moral Theology at St. Mary Seminary, Cleveland, O., and lectures on ethics at the Ursuline College. His introduction to our readers with this article is a welcome for future articles. . . . EILEEN DUGGAN, lone star of New Zealand, poet and essayist, penetrates into the diverse dedications of an Irish noblewoman and an Irish poet, the one ending on the cross, the other on a pagan laurel-tree. . . . THE POETS, we take it, are known. They seem to have succumbed to June events.

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Editor-in-Chief: FRANCIS X. TALBOT.

Associate Editors: PAUL L. BLAKELY, JOHN LAFARGE, GERARD DONNELLY, JOHN A. TOOMEY, LEONARD FEENEY, WILLIAM J. BENN, ALBERT I. WHELAN.

Editorial Office: 329 W. 108TH STREET, NEW YORK CITY.

Business Manager: STEPHEN J. MEANY.

Business Office: 53 PARK PLACE, NEW YORK CITY.

AMERICA. Published weekly by The America Press, 53 Park Place, New York, N. Y., June 10, 1939, Vol. LXI, No. 9, Whole No. 1548. Telephone BARclay 7-8993. Cable Address: Cathreview. United States, 10 cents a copy; yearly \$4.00; Canada, \$4.50; Foreign, \$5.00. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under Act of March 3, 1879. AMERICA, A Catholic Review of the Week, Reg. U. S. Pat. Off.

COMMENT

UNFOUNDED fantasies continue to appear concerning the Pope's activity to bring about a peaceful solution of the present international crisis—as asserts an authorized statement (May 26) from the Vatican. The statement continues: "That fantastic idea being denied, there is now talk of trips Cardinal Maglione (Papal Secretary of State) will make to Berlin, Paris and London, with the view of following up the Pope's initiative. This story must also be denied. There is nothing of this in the intention of the Holy See." But what did the Vatican do? The Vatican itself explains:

The Holy See has in no way concerned itself with specific considerations or appraisals of specific problems which are today the subject of discussion and international controversy. Instead, it has placed emphasis on general and moral reasons inspired by the welfare of mankind, which must be spared the terrible ordeal of a war even more homicidal than that of 1914.

Contradictory to the "fantasies" that emanated from European capitals and that were carried by the news agencies, the statement of the Vatican declares:

As to practical proposals, the Holy See has limited itself to pointing out that peaceful examination of the problems could be undertaken either at a general meeting of the interested powers or through bilateral negotiations confined to the nations interested in each specific question.

As to the reported rebuffs administered to the Holy See by the interested nations, the Vatican simply states: "The Holy See's efforts have been received everywhere with respect and deference."

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NO very inspiring sight is offered by Great Britain desperately suing for favor at the Kremlin's high court. Beneath scornful words spoken by Soviet Premier Vyacheslav Molotov in his discourse of May 31 lies a gleeful consciousness that Russia's hereditary enemy, the mighty British Empire, is being driven into a closer and closer corner in the bargaining process of power politics. Particularly gleeful is the consciousness that Russia does not have to bargain only with England and France. As M. Molotov indicated, Germany is also her suitor; and Soviet Russia has no preference on principle for British imperialism over Nazi imperialism. Since Russia knows no principle but immediate utility, it is frankly a question which combination will be most useful for Stalin's purpose, which is the maintenance of his own regime. As Mr. Chamberlain evidently knows, the entire Russian scheme is merely to secure the maximum of getting with the minimum obligation to give aid in event of war. The position in which democratic Europe now finds itself in the presence of the Russian horse-trader ought to be a stiff warning of what awaits the

United States—ininitely less skilful than Britain or France in such negotiations—if or when we should be insane enough to start bargaining for "security" with Stalin and Molotov.

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LIBRARIES should no longer be regarded as cloistered reservoirs of learning, isolated from the social and political turmoil of our time. Recently, for instance, the New York Public Library published a brochure in which we learn that political events in Europe have seriously disturbed its routine. New Yorkers have known for some time that refugees have been coming to this country by the thousands, and that many have stayed in their midst. But no Manhattanite suspected that the policies of Hitler were interfering with the orderly work of our great Public Library. This wave of immigration seems to be characterized by the great number who bring with them little but bookish proclivities. According to the Library officials, many of the refugees are not in Manhattan a day before they appear at the Central Library or one of its branches seeking information that will help in the adjustment to a new and strange environment. Thus we are told that "many Jewish refugees find it necessary to learn Yiddish in order to establish better social intercourse with their brethren from eastern Europe. . . ." Such being the condition of affairs, we are not astonished to learn that the Jewish Division in the Central Building finds itself overworked and its facilities inadequate for the job. Indeed, we are warned that if this assistance to the Jewish refugees is to continue without curtailing the normal work of this Division, an increase in staff and budget is imperative. With this demand we trust that no one will quarrel. By adding to the mental peace of these exiles and by preparing their minds and hearts for the reception of American ideals of democracy, the Public Library is performing a useful and patriotic function. But in our solicitude for the exiles, we hope that the many needs of our citizens will neither be neglected nor subordinated.

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SO closely associated with AMERICA were the ideas and labors of the late George D. Bull, S.J., professor of Ethics in the Graduate School of Fordham University, that his sudden death at the age of forty-nine on May 29 affects this Review most intimately. Among a very wide range of interests, all in some way bearing upon education or philosophy, one matter was paramount in Father Bull's mind: the urgent need for a wide and constructive philosophy of Catholic education, based upon the idea of a genuine Catholic culture. His writings and addresses upon that topic have been quoted over

and over again. He was particularly successful in stating the position of the Church with regard to education and culture in language understood and appreciated by the non-Catholic educational world. A notable instance was his address on this matter at Dickinson College, Pennsylvania. Yet Father Bull spoke boldly and despised all paring or minimizing of doctrine or principles. The width and the spiritual depth of his views were what commanded attention and won sympathy, as well as his use of a fertile imagination for purposes of illustration. His constant wish was to inspire Catholic educators to view Catholic education, as he did, as based upon a completely rounded concept of human life. May the work that he began be carried, as he himself would desire, to a successful conclusion!

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RESOLUTIONS of sorrow over the death of that "distinguished world citizen," Pope Pius XI, were passed recently by the Southern Baptist Convention in Oklahoma City. This Review salutes its Baptist friends for their thoughtful and kindly expression of sympathy, and we are careful to point out that our thanks are in no manner lessened by a later, and wholly separate move, taken by the Convention, with which we must disagree. We learn from newspaper reports that the assembled delegates "deplored and protested" President Roosevelt's action in sending Ambassador Kennedy to the Vatican for the coronation of Pius XII; it also termed "unwise and unwarranted" the action of Congress in adjourning out of respect for the dead Pope. These two things, the Convention said, indicated "a dangerous tendency towards union of church and state." We fail to see how it indicates anything of the sort. The Pope is a sovereign ruling a temporal state and his death or coronation, like the death or coronation of any other sovereign, calls for official observances on the part of other nations. In none of these nations was the official honor recently paid to the old or new Pope interpreted as a tendency towards union. And so we hope that our Baptist friends will not take it amiss if, along with our gratitude for one of their resolutions, we take occasion to reassure them on another. American Catholics do not plan union of church and state. Obviously we do not want a union of the Baptist or Methodist or Episcopal Church with the American Government. Neither do we plan a union of the Catholic Church with the American Government.

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TWO days after the publication of Secretary Hull's letter on neutrality, Congressman Sol Bloom, acting chairman of the House Foreign Affairs Committee, prepared to introduce into Congress a Joint Resolution (H. J. Res. 306) embodying Mr. Hull's views. It is interesting to compare three of the more important provisions of Mr. Bloom's draft law with the existing Neutrality Act of May 1, 1937, and also with the Joint Resolution introduced last March by Senator Pittman: 1. Under the existing Act, if war broke out in Europe, American

manufacturers could lawfully ship every kind of commodity, including arms, to the belligerents until such time as the President found and proclaimed the existence of a foreign war. Then, and only then, would the sale of arms become unlawful. If the President wished, he could shut his eyes and ears to the marching men and the sound of the guns and refuse to issue a proclamation, leaving the embargo unimposed. Senator Pittman's proposals would compel the President to proclaim the fact of war within a short time after the outbreak of hostilities, and Congress alone could do this if the President delayed. Mr. Bloom's bill rejects these mandatory provisions, restores complete discretion to the President and, in a new clause, even encourages him to overlook wars which, in his opinion, do not endanger American lives and peace—such as, for example, the Italian-Ethiopian conflict. 2. The present Act's cash-and-carry section expired last month. Senator Pittman would impose cash and carry on the sale of all commodities without exception. Congressman Bloom's bill proposes the cash clause but not a carry clause, so that American shippers would be free to transport commodities to the belligerents, thus risking their own ships, their men's lives, and the danger of serious "incidents" with blockaders, such as led to the last war. (We note, however, that since the cash-and-carry provisions were not renewed by Congress, the same danger exists under the present Act.) 3. Under the present Act there is an embargo on arms, if the President chooses to proclaim the existence of foreign war. Under the Pittman Resolution arms could be sold to belligerents. Under Mr. Bloom's bill there would likewise be no restriction on the sale of arms, ammunition, and implements of war.

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IT was a glorious day for New York and the nation when a gallant retired naval officer scampered to the top of the parachute jump to plant the American flag on the pinnacle of the World's Fair, surmounting at long last the glaring red star that the Soviet worker holds aloft above the Russian pavilion. Can we imagine any other country in the world permitting such a thing to happen? Suppose for an instant that instead of the red flame a swastika dominated the Fair! There is small doubt in anyone's mind, when viewing the dominating Soviet figure at the Fair, that some one of Mr. Grover Whalen's light brigade of experts, when approving plans of the various international buildings, "had blundered" on letting a detail of such import slip by. The theme of the Fair is "the World of Tomorrow." It is a grand outlook we contemplate as we enter the portal of the future—a Temple of Religion that is an empty shell without a Christ, and the red flame of Bolshevism overtopping all! The sight must be a stirring symbol to the Communist. Our congratulations to the United States Navy for having once again saved our American face, even though "Old Glory" had to be relegated to the Amusement Area in order to top an American Fair.

HARLAN COUNTY MINERS HOLD OUT FOR CLOSED SHOP

Crux of the conflict lies in local conditions

ALBERT WHELAN

WHEN the new agreement between the bituminous coal operators and the United Mine Workers of America was signed on May 12, all operators, with the exception of the Harlan County Coal Operators' Association, had accepted within a few days the terms of the contract. This new agreement recognized the U. M. W. as the exclusive bargaining agent for all employees, and agreed that as a condition for employment, except in certain exempted classifications, all workers should hereafter be members of the union. This closed-shop clause was the sole question in the dispute. In its last analysis, it reduced itself to a demand on the part of the U.M.W. for the exclusion of any other union in the industry. Thus, John L. Lewis succeeded in thwarting the attempt of the Progressive Mine Workers, an A. F. of L. affiliate, from disrupting the solid front of his great C.I.O. first-born, a union that numbers close to a half million members.

In Harlan, however, the dispute over the closed shop has a slightly different background. Here it is a question strictly between the operators and the union. Unionism has made rather slow progress in Harlan County for the reason that the worker, of native American Anglo-Saxon stock, is an independent thinker and acts, stubbornly perhaps, according to his conviction. There is no question here of infiltration of the Progressive Miners Union. The non-union workers assert they want no truck with any union whatever. Up to the present, the coal industry in the independent mines of the County has been run on the open-shop basis. In many mines it is only quite recently that the U.M.W., under the provisions and at the instigation of the National Labor Relations Board, has won the right of exclusive bargaining agent. At one of the largest mines in this section, employing about 3,500 men, the union won the election by a bare fifty-five per cent. It would be safe to say that thirty-five per cent of the miners are still unattached.

The real basis of the trouble in Harlan County has been the attempt on the part of the independent operators to discourage the influence of the United Mine Workers. If questioned, the operators maintain steadfastly that they are not opposed to unionization; the facts, nonetheless, belie their assertions.

Numerous incidents were brought out at the hearings of the "mass conspiracy" case held at London, Kentucky, of mine foremen discharging workers, supposedly at the operators' instigation, for joining the U.M.W. Even violent means were at times employed to intimidate the men from any unionizing attempt.

The deep sores of discord that came to light during the judicial proceedings at London, ending in a jury disagreement, were far from healed when the present impasse occurred, which has caused them to fester and break open afresh. What has caused greatest resentment was the request for the National Guard to police the section while the operators attempted to resume operations. Previous to the coming of the militia no attempt at sabotage had been made, though doubtless some such threats induced Judge C. E. Ball to make the request for troops of Governor Chandler.

It is evident to any impartial observer that the U.M.W. will eventually win the struggle. The only possible way that the independent operators can proceed with operations on a paying basis is with imported labor. Such an attempt could only be done with the assistance of a much larger force of militia than is at present protecting the operators' interests. The result would assuredly result in such bloodshed as would produce widespread repercussions. These workers have lived for generations on this land and any attempt to introduce an intruder would meet with sturdy resistance.

The general impression left with the American public, principally from newsreels and a few sensational press writers, that the Harlan County miner is a half-savage hillbilly, must be rectified at once. As I specified in my previous article, these people are Americans of Anglo-Saxon stock of long generations standing who have lived in this beautiful mountain country since its first settlement. They are honest and peaceable as a whole and believe in an honest day's work for the compensation they receive. At a recent mass meeting held at Lenarue one of the speakers urged—if a contract were signed—"let's make the mines hum and make money for the operators." The statement was greeted with resounding applause.

Nowhere in the recent stoppage in the coal in-

dustry, and this holds true for Harlan County, did the miners make any demand for betterment of wages or hours. Here, as elsewhere, the seven-hour day, five-day week (thirty-five hours per week) obtains. The wages for miners average approximately six dollars a day, a wage that must be estimated according to its purchasing value in that locality and not at the standard existing in our larger urban centers. It might be noted that living is comparatively cheap. Most miners in the section average better than 190 days' employment annually.

It is generally believed that the lot of the coal miner is the hardest conceivable. Conditions a score of years ago were so deplorable, as to wages, hours and hazardous conditions under which the men worked, that public opinion was aroused. But whatever gains for betterment have been won are the immediate results of the hard-fought battles of the U.M.W.

Strange to relate, these miners of Harlan, far from groaning under the load of their hard task, love their work and are happy in it. Even now, after the long lay-off, their hands are itching to be at work again. They are proud of the fine coal that lies in their hills and pride themselves on their expertness in wrestling with it. As one miner remarked to me, the Harlan workers know coal. The young lad going to high school for the most part cannot visualize his ambitions apart from the mines. He looks forward eagerly to the day (the union contract prohibits persons under seventeen years from employment inside the mines or in hazardous occupations in the industry) when he will be old enough to join the ranks that enter the shaft. He may have ambitions of becoming a foreman, a motorman, a boss driller or cutter, but that will probably limit his fancies.

Opinion as to the individual benefits derived from the union is divided. Considerable dissatisfaction has been voiced over the few advantages, apart from a strong collective bargaining agent, gained from membership. There is a feeling that the miners' union has been used as a lever with which to pry political concessions for the C.I.O. and its leaders. The dissenters are not quite articulate as to what precisely they expected the union to do for them, but at the suggestion that something for their social and educational advancement might have been undertaken, they "reckoned" that about filled their expectations. They point to the example of the Railroad Brotherhoods as a model that would satisfy their objective. "The railroad men are looking after themselves and are not mixed up in politics," they affirm.

There is no doubt that much is to be desired of the C.I.O. But it must be borne in mind that, in comparison with the Brotherhoods, the C.I.O. is but an infant. The railroad workers have achieved their success only after hard experience in the school of trial and error. Regardless of objectionable features some may find in the Lewis organization, it has gone far in gaining for its members betterment of their condition by collective bargaining. Progressive improvement in working condi-

tions is the life story of the United Mine Workers, and if history is the story of progress, then the Lewis union has made history. A glance at the contract signed on May 12 between the operators and the U.M.W. is a story of achievement in the right direction.

It would be folly for the Harlan non-union miner to think that he can deal with the operators as an individual and secure his rights. He needs the backing of numbers if he is to obtain from his employers an equitable contract, guaranteeing social justice. The union is his sole strength and security.

The Harlan coal situation cannot by any manner of means be said to be the most vital issue in the industry, but its case is symptomatic of the whole problem. For twenty years or more we have been hearing coal referred to as a sick industry. Very probably that is partly true, but it is not so sick that it has not managed to survive the intervening years with a pulse that indicates a fair chance of prolonged existence. However, coal must look to its interests. The recent scare of a coal shortage has warned industrialists to take precautions against a similar occurrence by substituting other fuel. If this were to happen, the decreasing demand for coal would work hardship on operators as well as miners.

Now that the U.M.W. has won control over employment in the soft-coal industry, Harlan operators are becoming increasingly fearful that the union, under the aggressive leadership of John L. Lewis, will dominate the operation of the mines. The operators hark back on their old contention of long years ago that to yield is tantamount to practical confiscation of their property; and there may be grounds for their contention.

What the solution of the problem will eventually be, is difficult to determine. It does seem imperative that some form of centralized control should be exercised before another such coal crisis arises similar to the recent one. Now that the situation is regulated by contract for another two years, the time is ripe for setting up the machinery to meet future exigencies. Of course, it is always preferable, as Leo XIII observed in his Encyclical, *Rerum Novarum*, that operators and employees agree freely among themselves regarding wages, hours and conditions of labor. But when this agreement becomes impossible and when the rights of all, including the public at large, cannot be otherwise adequately protected, it is the duty of the civil power to interpose its authority.

With justice, then, it has been urgently recommended that the Federal Government establish a board of control similar to that which exists for railroad crises. This Federal board of arbitration should be empowered to prolong negotiations for a reasonable period of time between operators and miners, during which no stoppage would be permitted. It may even be necessary for this Federal commission to exercise a reasonable control over the output in order to eliminate the present overproduction and thus obviate the evil of intermittent employment which is basically at the root of the dispute.

WHO WON HIM FOR THE CHURCH?

JERRY CORCORAN



NOT so long ago an acquaintance in the parish dashed up to me, wrung my hand, and said: "Congratulations. You did a great job on Mr. Ziturl. I hear you've made a convert."

For a moment I was nonplussed. "Me? A convert?"

"Yes! Mr. Ziturl! Father O'Mahoney told me that the old boy has been baptized, and is now one of us."

"Of course. But what's that got to do with me?"

"Being humble about it all? Father said, or at least gave us to understand, that you had converted him. Do you try to deny it?"

Denying a convert would be the last thing in the world that I would want to do, if I had *made* the convert. I wondered just what part I had played in the life of Mr. Z. to make Father O'Mahoney (God love him!) or anyone else think that I was responsible for his conversion. Then I remembered. But it was such a tiny part that I almost fear to mention it, except. . . .

The "except" gives me pause. Who does make a convert? God, of course, and next to God the individual himself. But each of us at times does have a hand in preparing the psychological ground and doing some of the chores attendant upon the actual convert-making. Sometimes only a little groundwork has to be laid; at other times it takes years and years, with dozens of people taking a hand in it. And in the case of Mr. Z. I must admit I had a wee, but only a wee part in it.

My little part was very non-exceptional. During the preceding summer I had had the good fortune to play with some of our parish youngsters in our parish playground. Our parish is a poor one, one of those that used to be the society parish of the city, but is now run down. At best, the old homes are rooming houses; in reality, they are the slums of a city that refuses to admit of slums. Yet about seventy per cent of the people in our area are on relief; about fifty per cent of them are in need of medical or health care. Our playground was a feeble parish attempt to give the youngsters living in our neighborhood some healthful recreation while keeping them out of mischief and to make them happy in a Catholic atmosphere.

Now, all of this may not seem to be a part of convert-making. And yet this was my "except." The dirtier the hands, face and bare feet of the child, the more quickly we would find a ready tongue to tell us of their familiar sphere. Fortunately, there was little guile in our hapless but happy lot.

We found out, for instance, that some of the children did not know that Sunday Mass was obligatory during the summer although they would never miss

in the winter; that the parents thought nothing of eating meat on Friday; that mom didn't go to Mass because she had no hat and that dad didn't go because he never did go. That was the fact and the reason all in one. Of course, when we came across such cases, we always inquired a little further. That was how we found out that Mr. Ziturl, who never did go to Mass, did not go, not as we first suspected because he was a fallen-away Catholic, but because he was not a Catholic at all. Yet his wife and five children were and are fine Catholics.

Within a few months after we opened our playground we knew most of the families of our kiddies pretty well, especially if they were in need of food, clothes, medicine, money, or just advice. We heard from the Ziturls. They needed almost everything. They were not on relief because of some little technicality; they were trying to live on some sort of disability allowance and, no matter how hard you try, you cannot buy coal by the bushel, pay rent for two rooms, feed seven mouths daily, and try to purchase necessary clothing, and get by on thirty dollars a month.

The St. Vincent de Paul Society stepped into the picture. The pastor, Father O'Mahoney, became interested and, thanks to his apostolic zeal, became very much interested when he heard that Mr. Ziturl was not a Catholic. He interviewed (what a hard word for the friendly little chat Father had with Mr. Z.) our friend, asked him how it happened that he was not a Catholic when his wife and five children were. The reason? Unimportant, except that that was another "except" that entered into his conversion at this time. When he was engaged to the woman who was to become Mrs. Ziturl, he had taken the instructions previous to the marriage, and did so with every intention of becoming a Catholic. But he was hot-headed; just before he was to be baptized, a little unpleasantness occurred and hot-tempered Mr. Z. hot-footed it away from the priest who was instructing him—and from the Church.

"Have you any objection to becoming a Catholic now?" asked Father O'Mahoney. Indeed, he had not. He had wanted to become a Catholic twelve years ago.

"Are you willing to take regular instructions?" Father O'Mahoney pushed his questioning.

"When can I start?" was the answer.

He started immediately. Within a few months, what with his past knowledge and the help of the children who knew their catechism, he was ready for Baptism. And then First Holy Communion. And Confirmation. I think I gave him his first rosary and prayer book. I know I was present at his Baptism and Confirmation. And I had kept in touch with the family, broke bread at their improvised box table, and answered a few of Mr. Ziturl's questions during the time he was being instructed.

Now Father O'Mahoney was telling people that I had *made* the convert.

I had made the convert, with the help of Mr. Ziturl's early training in a Catholic household, his reverence for the Catholic girl who was to become

his wife, the instructions that the priest gave him before his marriage, the example and prayers of his staunch Catholic wife, the influence of his Catholic children, his meeting with the nuns, their teachers, the guidance of Father O'Mahoney, the charity of St. Vincent de Paul Society, the association of his Catholic friends in business when he was able to work, and the atmosphere of the Catholic hospital when his wife made her frequent visits there. Certainly God wanted that soul and gave him the Grace to become a Catholic. But, in the eyes of the parish, or at least some of the parish, I was marked up with a star for making a convert.

Well, perhaps my little part was important. At first I did not think so. But, perhaps if we had not had our playground, and if we had not been interested in the youngsters and had not responded to their friendship, perhaps Mr. Ziturl would not yet be a Catholic. God is good and generous that way.

There are hundreds upon hundreds of opportunities given to each one of us to throw our penny's worth into the treasury of good works. When and how God will use us as the direct channel through which souls will come to know Him, we never know. We may never have the consolation of knowing that God has used us; we know, however, that no good act or work, in His Name, is ever wasted.

THE WHITE PAPER FOR JEWS AND ARABS

JAMES E. COLERAN



THE fundamental issues in the Palestinian deadlock have already been discussed in AMERICA (December 17, 24, 1938). The Zionists, claiming as their own the ancient "Land of Israel," by virtue of the Balfour Promise and the League of Nations Mandate, demand a Jewish State. The Arabs, appealing to their *actual* occupation of the land, and to the McMahon Correspondence, demand an Arab State. Britain has maintained that what she desired from the beginning is a *Palestinian* State where Arab and Jew would equally be citizens.

Neither the Zionist nor the Arab is prepared to relinquish any part of his fundamental demand. Hence the importance of the quarrel over immigration and land sales. When England relinquishes the Mandate and sets up a Palestinian State, the party that has a substantial numerical preponderance will be in a position to dominate. The Palestinian State will surely be either Arab or Jew. The Zionists, therefore, are in haste to gain numerical preponderance by immigration, and the Arabs oppose any immigration with all their force in order to insure their hold on the country.

Modern nationalism has served only to sharpen

this bitter controversy. Exaggerated nationalism in Europe is driving thousands of European Jews into exile. The Zionists, themselves extremely nationalistic, want to receive these exiles into Palestine; and awakened Arab nationalism demands that they be excluded in the interests of a future Arab State.

Closely connected with this quarrel is the controversy over land sales. For, to the Zionist, the extending of control over the land means both more room for new immigrants, and greater economic control of the country. All parties concerned see the importance of such economic control. The Arab has opposed, often by violence, land sales to Zionists. Britain has set up legal restrictions. And the Zionists protest that to prevent Jews from buying land which they can pay for and develop is an unjust restriction and thus prejudicial to the growth of the National Home. However, restrictive clauses in the Zionist land contracts prevent the Arabs from ever regaining from the Zionists land once sold to them. The more shrewd among the Arabs can see the eventual result of this. And British officials seriously fear a large Arab population landless and without hope of obtaining land. Nor can the landless Arab always hope to receive employment from the Zionist. For the Zionist naturally employs his needy immigrant brother first. And, especially while the present bitterness remains, it will hardly be politic or even safe for a Zionist to employ Arabs. The deadlock, therefore, is complete, and the trend of events leads ever away from the possibility of compromise.

The Peel Commission, after months of inquiry in Palestine, recognized this state of affairs and asserted that a speedy solution was imperative. It suggested partition (an Arab State and a Jewish State) as the only possible solution. Parliament and the League Mandates Council approved further investigation to determine how partition might be carried out. In the meantime both Arab and Zionist denounced the plan, and the violence of the last two years in Palestine is concrete proof of how serious the opposition was.

During this violence the Woodhead Commission was trying to determine how partition might best be effected. Their investigations ended, they published in October, 1938, their report. And whereas the Peel Commission seemed to think partition the *only* solution, the Woodhead Commission reported in substance that partition was not feasible. The deadlock became even more evident.

The recent round-table conferences were doomed to failure. Delegates were called in the hope that in conferences across the table something might be yielded by both parties. Nothing was yielded. Neither side was ready for compromise.

Hence the British Government has finally decided to *impose* a solution that demands compromise. The solution of the recent White Paper purports to be final. One wonders.

The Paper deals briefly with the thorny questions of British promises to Arab and Jew, immigration, and land sales. It denies the fundamental claims of both Jew and Arab. It declares that neither Britain nor the Mandate ever declared that

Palestine should be a Jewish State. It rightly insists that Britain has done much toward assuring the establishment of the National Home for Jews in Palestine, and will continue to do so as long as Arab rights are not thereby prejudiced. It asserts (what several Commissions had already asserted) that restriction of immigration and land sales is necessary to protect the Arabs and Palestine itself.

To the Arab, the Paper declares that Britain never intended to assert that an exclusively Arab State would be set up in Palestine. In view of the Zionist rights under the Mandate, the Arab demand for complete cessation of immigration and of land sales cannot be allowed. But whereas the theoretic norm regulating immigration was previously economic, now the Paper asserts that immigration may be restricted for political reasons, that is, in the concrete, because of Arab opposition. And proceeding on this norm it puts down a flat 75,000 as the maximum number of Jewish immigrants for the next five years. After that period no further immigration will be allowed unless the Arabs of Palestine acquiesce.

But the fundamental demand of the Arabs is granted. After ten years a Palestinian State will be set up in which it is calculated that the population will be two-thirds Arab.

Though the Jewish National Home in Palestine is thus not to be converted into a Jewish State, assurances are to be provided that the Jews will have a proportionate part in the management of the country, and guarantees will be made for "the special position in Palestine of the Jewish National Home."

This declaration of policy is a bitter disappointment to the Zionists. Many of their exiled brethren who are seeking a haven in Palestine will have to be denied. The dream they have fashioned from the original Zionist movement (which did not see Palestine as a Jewish State) is shattered. One must sympathize with them, but not to the extent of forgetting that the Arabs are in the land. The Arab also has legitimate national aspirations. He is poor, it is true, and incapable of getting the best out of the land. But to say that, if he refuses peacefully to accept the domination of a stranger, who is wealthier and better equipped to develop the land, he should be forced to submission by armed warfare, is but to subscribe to the doctrine of hardened imperialists, past and present. No one will say that the aspirations of the Zionists are wrong. To say that would be to say that the centuries-old longing of Jewish hearts is wrong. But that longing can today be fulfilled only by shattering with bombs and machine guns the lawful desire of another people.

Would it be too much to suggest that the Zionists offer cooperation with the present plan under strict reservations? These reservations might be:

1. That the Arabs as well as Britain and the League give their unqualified and *perpetual* recognition of the place of the Jewish National Home in Palestine, and their readiness to protect it.

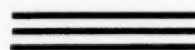
2. That during the ten years of transition, the Arabs give clear proof that the Jewish minority

shall never be subjected to the fate that so frequently overtakes Oriental minorities.

This last reservation is perhaps the most important of all. That the Jews should be in a minority in the Palestinian State is not itself an injustice, but if they were to be left as a minority under unrestricted control of some future Arab government (whose make-up and temper is as yet uncertain) there certainly would be danger of the most grave injustice.

BURGOS TYPIFIES THE NEW SPAIN

DANIEL SARGENT



BURGOS, Spain, is a city so small that its cathedral, crowned with three sets of towers, looks like three separate churches in three separate parts of the city. But Burgos has to be small, for it plays the part of a cradle for men and causes that out-grow it. Burgos was the cradle for the Cid from which he went forth to recover Spain from the Moors. It was the cradle for the little mountain kingdom of Castile till it left it for another capital, and spread its maritime power round the world. Just now Burgos is being the cradle for a new state. It is the temporary capital of New Spain.

There is no doubt that this new infant will out-grow Burgos; it had out-grown Burgos before it entered it. There is, however, some doubt as to what it will become after it has left it.

Only two things are morally certain: New Spain will be Christian; it will be organized. The first prophecy surprises nobody. The latter does. Spain and disorganization have been synonymous for a hundred and fifty years. There have been groups in Spain, mostly pernicious, which have been too highly organized, but Spain has had no organization at all. When Spain rose against Napoleon, her heroic spirit was no more evident than her complete lack of organization.

New Spain, on the other hand, is New Spain precisely because she stands for organization. If she ceased to be organized she would simply be Old Spain all over again. She is not Old Spain, and Franco is not a leader belonging to the 1840's but the 1940's. Franco's victory was Franco's victory; but it was not the victory of a guerrilla chief in the old style. It was the victory of organization. Had Franco been of Old Spain he might have rushed madly on Madrid months before he did, and no doubt would have captured it. He chose a different method. He conquered slowly and in an orderly fashion. He incorporated as he advanced. Some may attribute this method entirely to Franco. It is also the chosen habit of New Spain.

A casual Spaniard has put it this way: "We did not have organization. We did not want to have it. But we were forced to have it. And we have it. And are proud of it."

New Spain will be Christian. She will have organization. What else of her future? Will she be a monarchy, or what? In this time, which is still one of emergency, it is hard to say what is going to be normal, but there are certain portents.

If we read in Burgos the morning newspaper, it is possible that in it we may find a decree of the Nationalist Government. It will end: "For God, for Spain, and the National-Syndicalist Revolution." In the name of polysyllables what does the ending of this formula portend?

I cannot say that the phrase seems to me to be a Spanish laconicism; but it does have meaning. It means that Spain refuses to be a province of international Communism. It means that she refuses at the same time to be merely a field on which can be played the game of the getting of money (which is pretty much the Spanish idea of the Anglo-Saxon countries). It means that Spain is trying to go beyond the dilemmas that face the modern world by developing a corporative life. The corporations were Spanish of old, and Christian of old. And they conferred a freedom hard to attain to nowadays. Spain has decided to take this path back to the conferring of a human dignity on the individual.

There are also other portents of the future. There are the photographs in the shop windows of the heroes of the moment. Commonly there are pictures of but two people: Generalissimo Franco, with a smile on his lips, and José Antonio Primo de Rivera with a light in his eyes.

José Primo de Rivera is the son of the Primo de Rivera who tried, as a dictator, to make a New Spain out of Old Spain during the 1920's under King Alfonso. José founded the Phalangist Movement in Spain during the early 1930's and died young, killed by an anarchist in 1936. Communists and even liberals in our country might call José a "Fascist"; but it would be only in the teeth of his own expostulations. They could with more color call him an anti-Democrat, although their breath might be taken away by finding that he defined Hitler's Germany as a super-Democracy. José was a man of charm and integrity who was murdered but never vilified by his opponents. He was a poet, to be classed with Joseph Mary Plunkett and the poetic Irish martyrs of Easter Week rather than with any political theorist, or seeker after personal glory. This is not to deny that he was of importance. His reiteration that Spaniards should work together in the unity of Spain's God-given vocation prepared Spaniards to accept and create the organization which has made New Spain. Without him there might have been military organization. But without him there would not have been the great voluntary works of organized charity, like the *auxilio social*.

The other hero, smiling Franco, is just as little a politician as José Antonio and, curiously enough, for that very reason, is likely to have a political future handed to him. It is because he does not

pretend to be a statesman that New Spain cherishes him at its head. New Spain is tired of the politicians, the *politicillos*, and in turning to a general, a soldier, for its leader, it thinks it can be rid of politics.

It cannot. Politics will return. And General Franco may very well find himself turned into a very political figure, an enduring dictator.

Such a possibility seems to some people a great danger. It might be a matter for alarm in some places and in some times, but I am not so sure that it is so in Spain now. Rather, it may be there a promise of a period of necessary peace. The Spaniards do not look on their "Generalissimo" as a demi-god, or as a Julius Caesar. Their attitude is this: "We have worked with him and he with us; we understand each other. And we do not relish anyone stepping between us—not for a while."

Then there is another symbol in Burgos, and elsewhere in New Spain, which is everywhere visible, but which is so taken for granted that I am sure a reader will be surprised that I mention it. I should mention it. It is the red and gold flag.

When Franco began in 1936 to liberate disorganized Spain from the organized Reds, he chose for his cause a new-fangled blue banner—which would not have any associations, monarchical or republican, and around which, therefore, all could rally. He ordered it to be displayed on the houses. Instead he was greeted by the red and gold of Old Spain. So he gave another order; let all the red and gold banners be suppressed. They were suppressed for three days, obediently, then out they were brought again. That was the end of giving orders about flags.

Spain's future does not look like a dark one. One could cite a number of reasons why she is even the most promising nation in the world at this moment—which may not be saying much. First, her citizens have tasted Communism in practice, and are sick of it forever. Second, she alone of the great nations comes out openly and declares and re-declares her intention to set up an order that is Christian. There is honesty not policy in her declaration. For what great power does the declaration please?

I would not, however, advocate an optimism towards Spain simply as a sure wager; human nature is too uncertain. There are other more compelling reasons for it. We owe it to Spain to make amends for our falsification of her history in the past. We owe it to her in common courtesy. When we see a babe in a cradle, we do not say to ourselves: "Look at the little disappointment." Not though statistically most babes are disappointments! By courtesy we are hopeful. To look at this new infant being cradled at propitious, independence-loving Burgos, and then to show our pessimism were double discourtesy, for the child is an unusually healthy child and has made noble resolutions. I should say that just to be rid of any shadow of self-righteousness, and to surprise the world, and to surprise ourselves, and to make South America think we were almost becoming human, we could look on it with admiration.

SOCIAL ACTION CONGRESS HOLDS ITS SECOND SEMAINE

American Catholics seek application of Encyclicals

JOSEPH J. MULLEN

RECALLING the development of Catholic Social Science which was inspired by Leo's *Rerum Novarum*, Pius XI commended the tireless labors of those who foster and daily enrich this doctrine of the Church, and who "do not allow it to remain hidden in learned obscurity, but bring it forth into the full view of public life." In this context the Pope praised the Social Weeks which were "held at frequent intervals and with gratifying success." These *Semaines Sociales* were founded in France, and in 1931, when these words of praise were written, they were an established social institution which the Pontiff could recommend to the rest of the Catholic world. A year later, it was the twenty-fourth such conference which was assembled at Lille; and each year since then, at Rheims, Nice, Angers, Versailles, Clermont-Ferrand, Rouen, the intellectual elite of Catholic France has made proud contribution to Catholic Social Science.

Each Social Week has studied, elaborated and interpreted a definite and distinct topic, a pertinent theme of Pius' great social Encyclical. *La Science pour l'Action* has been their motto; and we must admire the learned grasp of Catholic philosophical thought and the familiarity with Catholic social principles which animate these conferences of lay apostles of Catholic Action. There is no futile borrowing of outside talent. There are no doctrinally neutral technical talks, fixed up for the occasion with a parasitical patch of a quotation from *Quadragesimo Anno*. The supernatural spirit of Catholic Faith and a profound understanding and application of social principles dominate the lectures of these eminent lay authorities and representatives of professional and industrial groups. Through all these years such conferences and Social Weeks have developed these apostles of Catholic Action.

As the last Social Week at Rouen was the thirtieth conference for Catholic France, so, in the literature of this important phase of Catholic Social Action, we may mention the published proceedings of the fourteenth Social Week of Italy which was held at Padua in 1934. That conference exhaustively studied and discussed the problems of professional ethics in diversified fields of business, labor, medicine, law, literature and education. There is the same evidence of comprehensive scientific un-

derstanding and of a deep supernatural motivation.

The leavening influence of *Quadragesimo Anno* throughout the Catholic world is manifested when, during the last few years, we find these Social Weeks being multiplied. In 1936, the twenty-third Social Week of Belgian Workmen was held at Louvain. At Valladolid in Spain in May, 1936, just before the outbreak of the Civil War, Spanish Catholics held a Social Week which developed the theme of labor organization, and we have read that the Bishop of Saragossa was martyred because of his zeal in that very type of apostolate. In 1937, a National Social Week was convened in Croatia; in 1938 there were National Catholic Social Weeks in Brazil at Rio Janeiro, in the Argentine at Buenos Aires, and in Colombia at Medellin. Into this scheme of present day Catholic Social Apostolate came our own First National Conference of Social Action which was held in Milwaukee last May.

Having noted the Encyclical commendation of Pius XI, it is interesting now to recall some of the official messages which Pius XII, while Cardinal Secretary of State, had sent to these National Conferences. Promising the prayerful cooperation and the Apostolic Blessing of the Holy Father, he sent a letter in 1934 to the eighteenth session of the *Settimane Sociali* of Italy. Praising their noble intention of directing Italian Catholics toward a fuller and more perfect knowledge and observance of Christian social ethics, he wrote: "Such knowledge indeed and such observance is an essential duty of every one who has Faith, just as it is an important part of the Church's mission perseveringly to intensify this spirit in the faithful."

Last July, he wrote to the thirtieth Social Week at Rouen which, commemorating the fiftieth anniversary of Pope Leo's Encyclical on human liberty, was studying these actual present-day problems of liberty. He directed that it was not their task to discuss different forms of legitimate political constitutions, but to study what is essential in all government and what is pertinent to liberty in contemporaneous France. He insisted how good government, winning generous cooperation for the commonweal, respects human rights and perfects the exercise of these rights and does not make the citizen the mere instrument of a despotic power.

All these indications of authoritative approval show how National Catholic Conferences of Social Action are now authentic forms of Catholic Action and fit into our normal Catholic life. Nell-Breuning, an able commentator of the *Quadragesimo Anno*, has passed this judgment on the Social Weeks: "This institution of Catholic France, deservedly called a wandering social university, should and certainly could be imitated in other countries to their advantage. Especially for the dissemination of the ideas contained in *Quadragesimo Anno* we could hardly find a more effective means."

There is to be something distinctive about a National Catholic Social Action Congress. The experience, the example of the now established *Semaines Sociales*, their published reports so eloquently demonstrate this fact. They have been authentic, officially-directed forms of disseminating Catholic truth. They are to be informed, impregnated with the first principles of Divinely revealed truth. Concerned with truths not of the speculative order but with truths of the ethical and moral order, with judgments of practical reason, they are subordinated to the influence of the will, which intends the attainment of what is good, individual welfare and social welfare and the ultimate infinite good of man's unconquerable desire for happiness. Actually, therefore, in this existence of ours, the virtue of the will which is demanded is the infused, supernatural, queenly virtue of Charity. Nothing short of this participation in the Love of God, which is Divine, which is the Love of the Holy Ghost, is adequate to solve, to orientate rightly the practical problems of redeemed mankind.

The Catholic answers to social questions, no matter how particular and concrete their final application, do not prescind from these first sources of Christian Faith and Christian Charity. They do not miss the supernatural implications of the simplest social fact. Hence the distinctive supernatural tone which should dominate a Catholic Social Action Conference. Under this abiding, unifying, potent influence of the end, so essential in all the activity of the practical reason, even our judgments of particular means, our prudence, both individual and social, is also a Christian prudence, and its understanding of social order, its generous devotion to the common good is not handicapped by the sordid selfishness of humanism. There is a freedom of Grace, and through Christ a deliverance from morbid worldliness.

It is due to its possession of the integral supernatural Gospel message that a Catholic Conference is resolutely hopeful of making a distinctive contribution. It will aim to teach more than just the conclusions dictated by reason and natural ethics. The great social encyclicals of Pius XI explicitly develop these essential supernatural postulates of Catholic Social Science, but very recently in a paternal, personal, direct communication to American Catholics, urging a rich development of the social science field, the Pontiff stressed for us the Christian way to teach these sciences. "Only Christian doctrine in its majesty and integrity can answer indubitably and completely for human rights and

liberties, because it alone acknowledges the true worth and dignity of human personality. Necessarily, conspicuously, Catholics are the heralds and defenders of human rights and liberties—in God's name they protest against false social philosophies." In that traditional spirit a National Catholic Social Action Conference faces the actual problems of Christian Democracy and in their solution applies the immutable principles of philosophy and Christian Truth.

Saint Thomas of Aquin has stressed that after formulating general moral principles it is necessary to consider single problems in a special particular setting: "Universal moral declarations are less useful since actions are concerned with particular concrete situations." Hence, it seems a happy arrangement in the program of the coming Cleveland Social Action Congress that sectional meetings and forum meetings will study the problems of particular industries like coal and steel, railroads, rubber and trucking, textile and building trades, thus aiming to deepen knowledge and apply principles to special groups: to youth, to women, to W. P. A., to rural problems, to the Negro in industry and arrange special meetings for the clergy. Upwards of twenty-five such sectional and forum meetings are announced. In each sectional meeting representatives of the different groups engaged in a given industry present their side of the problem, and later, forum discussion, evaluating and coordinating these distinct viewpoints, aims at perfecting that mutual cooperation which is requisite to upbuild social order.

The theme of this Second National Catholic Conference is: "A Christian Democracy." It is a term borrowed from an older Encyclical of Leo XIII (*Graves de Communi*—1901). The title does not connote a discussion of Christian teaching on government, but a benevolent attention to economic ills. And the prospectus of the Congress states that the conference will spend all of its time on the problem of a social order, a more perfect self-government of industries and farming and of professional groups, developing a more generous loyalty to the demands of the commonweal.

This Second National Catholic Social Action Conference, which will be held in Cleveland, June 12-14, challenges the earnest attention and the devoted interest of all classes. It must be acknowledged as an opportunity for some fulfillment of this general present-day Catholic-obliging duty.

This Second National Congress at Cleveland will be blessed by the Golden Jubilee priestly prayer of its Archbishop, Most Rev. Joseph Schrembs. This eloquent churchman, the last living signer of the Bishops' Program of Social Reconstruction, the resolute apostle of Social Action throughout his ministry, concludes fifty years of priestly life by assembling round his Jubilee altar these representative groups of zealous apostles of Catholic Action. With the proud memories of fifty years of the Social Apostolate of the Church, of which he has been a priestly eye-witness, may there not be joined the hopeful vision of new triumphs of Catholic Social Action?

THE ROUTE OF ECONOMY

REPORTS from White House quarters indicate that the President is anxious to get Congress out of Washington by July 15 at the latest. But the probability of adjournment on that date is meager on the score of the difficult issues with which Congress is still faced. Not the least of the major questions that demand immediate solution is tax revision.

Without giving his personal approval the President has permitted Secretary of the Treasury Morgenthau to offer feelers which point the way toward modification of certain tax "irritants." No specific measures or suggestions were made by the Treasury Department, beyond the fact that, if Congress should decide to remove certain provisions of the present law, no objection would be forthcoming from the Administration, provided the bulk amount of Federal revenue remains the same. It is left to Congress to devise the details as to how this may be accomplished.

Among the measures recommended for revision are: 1. provision for permitting corporations to carry over net losses to be deducted from profits of good years; 2. legislation to prevent for the future the issuance of tax-exempt securities; 3. repeal of the undistributed profits tax, the capital stock tax and the related excess profits tax; 4. revision of the present surtax rates as deterrent of normal business risk; 5. an increase in the part direct taxes are to play in the general revenue, the effect of which will be tax consciousness on the part of the general public.

These proposals of Mr. Morgenthau are doubtless in the right direction. Direct taxes upon business have been such as to discourage private industry. The trouble with the country is not lack of money, but too much idle money. Though aimed primarily at the upper-bracket income levels, our tax laws have struck at the thousands of smaller likely investors. It is far safer to sink one's meager savings in a bank than endanger them in an investment which, if productive, will benefit the Government more than the investor, and if unprofitable, dissipates the little he had. The result has been an almost universal retrenchment of investment capital from the field of industry, with the consequent enormous accumulation of stagnant money.

But the chief fallacy in Mr. Morgenthau's report is the assumption that the present rate of Federal expenditure must be maintained. While seemingly advocating a balanced budget, no proposal of curtailment in Government spending was recommended or even suggested. It is utopian to imagine that with the excessive tax-rate now imposed a desired national revenue of eighty billions is even remotely possible. No man is so foolish as to continue to work for a larger income if the bulk of his increase goes to the Government in taxes. Obviously, the way to prosperity and a balanced budget is via the route of economy which will give business the necessary assurance of stability and security.

EDITOR

UNDER FIRE

OCCASIONALLY, Catholics of prominence are charged with dishonesty and illegal financial manipulations. Whether innocent or guilty of the crimes of which they are accused, they are featured in the newspaper headlines. The fact that they are Catholics, that they are well known as Catholics, is never overlooked. By them, is the entire Catholic Church judged. The enemies of the Catholic Church exult and tar all Catholics. Non-Catholics, though otherwise friendly, grow suspicious of all Catholics and are critical. Good Catholics, pained, wonder how and why their brethren could slip.

THE FEDERAL INTERFERENCE

HAVING carefully read and analyzed both the text and the implications of the majority, minority and diverse other reports on the Federal Aid to Education bill, we have once more and anew reached the conclusion that we reached on many occasions in the past. We do not believe that this Administration and this Congress, nor any former Administration and Congress, should meddle with or muddle up our present educational system through such legislation as has been and is now being presented to the House and Senate.

The policies and the convictions of the editors of this Review are in accord with the minority report to the "Federal Aid to Education" bill (S.1305), filed on May 30 by Senator Walsh, of Massachusetts. We believe that his characterization of this bill as "both unwise and inexpedient," as "bad in principle," is a just appraisal. We agree likewise with the *Individual* views filed by Senator Taft, of Ohio, on April 24. We argue, now, only the intent of the bill.

The Federal Treasury is a matter of deep concern to its Secretary and to the President, as it is to both Houses of Congress. A balanced budget is not a tiny problem. Taxes levied by the Federal Government are not a light burden. As dollars are recorded on paper in Washington, \$150,000,000 annually are just another sum of money or mathematics. The present Federal Aid to Education bill would authorize appropriations of one hundred and fifty millions of dollars each year for six years, a total sum of nine hundred millions of dollars, \$900,000,000. After

OUR WONDER

MUCH as we regret the lapses of our brethren, and the unfortunate publicity given to them, we must realize that the Church does not claim that all its members are irreproachable. The Church offers its members all the means and helps to lead them to perfection, is happy when they respond, is sorrowful when they refuse. That cleric and layman alike are grieved over these tragedies, is a healthy sign. For it indicates that all of us demand that the Church be holy in itself and holy in its members. We do not wonder at man's sins, but we do wonder at a Catholic's wrongdoings.

ERENCE WITH EDUCATION

six years, quite casually, the proponents of the bill state that a larger sum may be necessary.

The Secretary of the Treasury cannot whisper into the air and command that nine hundred millions of dollars be put into his open hands. The Secretary and his aides must plan most intensely: How can we squeeze the citizen and his business so that we can shake out of him nine hundred millions of dollars?

If it were quite clear that nine hundred millions of dollars were needed for a wise and expedient purpose, then the Secretary would be helped by the citizen to collect that sum from taxes. But, as Senator Walsh affirmed, this bill is neither wise nor is it expedient nor is it good in principle. If the Federal Government must spend the dollars brought in by taxation, we advise that the hundreds of millions be spent for a good purpose. If the Federal Government, in accord with the statement of President Roosevelt, seeks to slash off unnecessary expenditures, here is a wise economy.

Apart from the added taxation to secure the nine hundred million, we have the question of spending the nine hundred million. Would Federal money be spent without Federal control? Would Federal control invade the present self-government of education by States and local communities? Would invasion mean a Federal bureaucracy? Would a centralized bureaucracy be a step toward dictatorship? Perhaps, it would be better if Congress did not pass the bill looking toward Federal Interference in Education, and thereby saved nine hundred million dollars.

THE BATTLEFIELD ORATOR

MEMORIAL Day this year, as has become traditional since the World War, was celebrated by impressive services in the cemeteries and on the battlefields of France. Eloquent addresses were delivered by distinguished American orators. Speaking at Neuilly in the presence of Premier Daladier, William C. Bullitt, United States Ambassador to France, declared that "any nation can avoid war if it is ready to avoid slavery. But to America, as to all great peoples of the Western World, acceptance of war is a less horrible alternative than acceptance of enslavement." Horton J. Kennedy told the people at Romagne Cemetery: "Surely in these days the dead must be asking what we are planning to do to protect the living and the ideals for which those who have gone fought and died." The memory was invoked of millions who came to France "moved by the high ideal that liberty and democracy were at stake." President Roosevelt's recent message was hailed as showing what "is really the spirit of the American people."

Much of what was said can be ascribed to mere patriotic fervor. But the words left a definite impression upon French hearers, who took them seriously and literally. When the European speaks abroad, he usually voices prevailing home sentiment and says little about differences among his compatriots. He presumes that Americans follow the same practice, and that our "we" has a united nation behind it.

Yet in such surroundings it is extremely difficult for an American to utter the unvarnished truth. On a festive occasion, no one cares to listen to reserves and qualifications. The orator who would bravely shout his love of isolation to cheering multitudes at home finds his knees quaking and his thoughts confused when he faces pained glances of foreigners who ardently lap up professions of comradeship and are chilled by words of caution.

Difficult; yes. Ninety-nine per cent of those who at home criticize these utterances would likely follow the same course were they to talk to similar audiences. Difficult; but not impossible. The unpopular word can be spoken to our former Allies. It can be spoken in their midst and in their own language. It can be spoken without unduly grieving them and stirring up needless resentment. The orator is describing his country's sentiments, not his own; and fair-minded people in any foreign country will respect him all the more if he speaks frankly and tells the facts rather than if he deceives them by promises which no one can fulfil.

Much misunderstanding will be avoided if those who discuss abroad or at home America's relation to a possible foreign war will make perfectly clear to our former Allies that our non-participation in a European war does not necessarily mean that we Americans pass judgment upon the justice of such a war. This distinction is not always made clear, and considerable bitterness is likely to ensue. The people of France or Great Britain or Ireland or Italy or Spain or of any other European nation

suffer a grievous obligation to form their own consciences as to what is right or wrong in the defense of their respective countries.

For the individual of those countries, particularly for the individual Catholic, such a decision may involve an agonizing conflict of loyalties. For Americans to mix in the issue with vituperations and denunciations helps no one; least of all, does it help to isolate us from the scene of conflict. To the European our word is simply that we consider not only our own national interests, but the interests of world peace and even their own genuine national interests best served if we hold aloof.

Such isolationism they can understand. Even if they dislike and deplore it, they can sympathize with it. If we cannot convince their heads, let us keep some sympathy in their hearts. We shall best help peace at home and peace throughout the world if, on the one hand, we refrain from boastful, empty professions of alliance; on the other, from useless recriminations as to the merits of European wars.

PROFITABLE MUNITIONS

RECOMMENDING that the arms-embargo provision of the present neutrality legislation be abolished, Secretary Hull, in his declaration of May 27, quoted his previous declaration of November 6, 1935, which warned against laying "too much stress" on the matter of shipping ammunition and implements of war. The same previous declaration warned against believing that by such an embargo "we are making ourselves secure from dangers of conflict with belligerent countries."

Only a very shortsighted person would imagine that we were "making ourselves secure" against entanglement in foreign conflict *merely* by embargoes on arms. The danger of losing American lives, against which Mr. Hull now asks that we make special provision, can hardly be exaggerated. Nevertheless, manufacture of arms for foreign countries remains an open bridge over which foreign conflict can walk unimpeded to our shores. It is difficult to see how a prohibition against extending loans and credits to warring nations, against solicitation of funds for belligerents, both of which are scrupulously included in Mr. Hull's proposal, will avail if the factory wheels are kept turning on behalf of foreign customers for the ravenous and enormously profitable munitions industry. In vain did Secretary Bryan once endeavor to impress upon our Administration the simple truth that loans to belligerents were unneutral and would divide our own citizens into warring "groups." The fact remained that those who asked for such loans and credits were the patrons of the munitions industry. If we could sell to them, we could lend to them as well.

The heart of the embargo question is the financial interest of capitalistic industry in the maintenance and prosecution of foreign wars. Aloofness from such wars remains merely nominal until such interest is cut off at the root; and the root is the exportation of arms.

THE GREAT SUPPER

WE can always find excuses for turning away from God's invitations. We have bought a house, or a new car, with a trailer, and they are more interesting than anything that God might have to give us. God is infinitely patient, and He will continue to invite us. But after turning away from Him again and again, we may become so engrossed in our own affairs that we shall not even hear the call of Grace. The fault is our own, not God's, and our lot in eternity will be that which we have deliberately chosen for ourselves, since God's Grace is always at our disposition.

That is one of the lessons in the Gospel (Saint Luke, xiv, 16-24) appointed for tomorrow. Our Lord tells the story of the man who prepared a great supper to which he invited "many." But none of the guests came, even though the host sent his servants to tell them that the great supper was waiting. Everyone had an excuse; one that he wanted to see his new farm, another that he had bought some oxen that he wished to try, and a third had just been married. After this discourtesy, the baffled host sent his servants into the streets and lanes to bring in the poor, the feeble, the lame and the blind, but even then there were vacant places at the table. To fill them, the host bade his servants, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." But he added that none of the first invited guests should taste of his supper.

Here we have a vivid picture of the Creator pursuing the creature by His Grace. That Grace we can reject, but at our peril. Our Lord came to the Chosen People, and when they rejected Him, He invited all into His Messianic Kingdom. His messengers, the Apostles and their successors, go into the streets, the lanes, the highways, and the hedges to "compel" all whom they meet to come into the Kingdom. "Compel" does not, of course, mean physical compulsion, or any compulsion which destroys man's free will. The word simply expresses the earnest desire of Our Saviour that every child of Adam should be in his place for the great supper which He has prepared. If they refuse to come, then they pass the sentence upon themselves, "none . . . shall taste of my supper."

While the parable refers primarily to Christ's invitation to enter into His spiritual kingdom, the Fathers of the Church also see in the great supper the feast which Our Saviour has prepared for us in the Most Blessed Eucharist. As Pius X, of holy memory, taught us, "it is the ardent desire of Christ and the Church" that all Christians should receive Our Lord frequently and, if possible, every day. Millions of Catholics in every part of the world have accepted the gracious invitation. Are we among them?

Fittingly do we fashion of gold and silver and precious stones a resting place in the tabernacle for our Eucharistic Saviour; but dearer to Him is the tabernacle of a heart that loves Him. May we not be deaf to His loving invitation, but meet love with love.

CHRONICLE

THE ADMINISTRATION. Secretary Hull forwarded to Congress recommendations concerning revision of the Neutrality Act. He advised abolition of the present arms embargo against all belligerents. He would prohibit entrance of American vessels into war areas, and restrict travel by American citizens in such regions; prohibit likewise loans and credits to belligerents. Transfer of title to foreign purchasers of exports to belligerents; control over solicitation of funds for warring nations, continuation of the Munitions Control Board for regulation of the arms trade, were likewise counseled by the Secretary. . . . A plan to revise taxes "irritant" or "deterrent" to business was presented to Congress by Secretary Morgenthau. The Treasury view of the tax situation was acquiesced in by President Roosevelt, Mr. Morgenthau said. Dropping of the undistributed profits tax, repeal of the capital stock tax and the excess profits tax, an income tax provision permitting business to deduct one year's losses from profits of future years, formed part of the program submitted by the Treasury. Full tax revision is not feasible at this time, but inequities should be expunged from the tax structure, Mr. Morgenthau asserted. . . . The report of the New York State Power Authority, calling for a State-owned power system coordinated with private systems, was commended by the President as applicable to the nation.

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THE CONGRESS. Senator Wiley introduced a proposed constitutional amendment to limit a President to one six-year term. . . . Representative Fish, of the House Foreign Affairs Committee, assailed the neutrality legislation changes recommended by Secretary Hull, declaring they would "make the United States the slaughterhouse and arsenal for . . . implements of war for all nations, and particularly for Great Britain, which controls the seas." Senator Nye maintained abandonment of the arms embargo would mean alignment of the United States with Great Britain and France. . . . Republican State officials, Republican members of the House of Representatives from Michigan passed a resolution "drafting" Senator Arthur H. Vandenberg as a candidate for the Presidency of the United States. Replying, Senator Vandenberg expressed his gratitude, said he hoped "to proceed with whatever responsibilities lie ahead in a manner that may justify these generous opinions." The next Republican candidate should stand for only a single term, he said. . . . The present law fixes \$30,000,000,000 as the amount of Government bonds which may be outstanding at one time. To give the Treasury more latitude in borrowing, the Senate Finance Committee approved a measure, repealing this limit. As of May 24, the public debt

stood at \$40,240,436,509. . . . The Omnibus Railroad Bill, a measure to succor railroads by placing water carriers under the same regulations which now apply to railways, buses and trucks, was passed by the Senate. . . . A majority of the House Foreign Affairs Committee requested the State Department to protest Great Britain's new policy in Palestine. . . . Senator Byrd, of Virginia, delivered the Memorial Day address at Gettysburg, the first Southerner ever to do so. He called for a policy of national fiscal solvency. . . . Senator Taft scored "methods short of war" as leading inevitably to war. . . . The Tydings Bill, amending sections of the Philippine Independence Act, was passed by the Senate. . . . Another measure approved by the Senate permits railroads to adjust their debts in cases where creditors are willing.

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WASHINGTON. The conference report on the bill extending the Federal Housing Administration to July 1, 1941, and increasing its mortgage insurance authority to \$4,000,000,000 was approved by the House. . . . Testifying before the Senate Education and Labor subcommittee, members of the American Medical Association assailed the proposed Wagner Health Bill. Control of State agencies by a Federal bureau was one of the reasons motivating opposition to the bill by the Connecticut Medical Society. . . . The State where a deceased person had his legal residence and the State where his intangible assets, or stocks and bonds, are located may both levy inheritance taxes on the estate, the Supreme Court ruled. The City of Newark may impose personal property taxes on the capital stock and surplus of three insurance companies which do their chief business in New York City but are incorporated in New Jersey, the high Court decreed. An American-born child did not lose her United States citizenship because her parents brought her to Sweden, became citizens there, another of the Court's decisions declared. . . . An \$85,670,765.05 instalment on the British war debt came due. No payment was made. . . . The National Labor Board will change its regulations, allow employers to petition for a collective bargaining election, J. Warren Madden, chairman of the Board, informed the House Labor Committee. Heretofore only employees were allowed to ask for such an election. Commenting on this, Arthur Krock, New York Times correspondent in Washington, asserted the Madden announcement illustrated the change that has come over the American system of Government in the last five years. Boards and commissions controlled by the Chief Executive issue rulings that have the force of legislation, and thus take over the function of Congress, he declared, adding: "It marks a new method in American Government."

AT HOME. Grover Cleveland Bergdoll, wartime draft dodger, returned to the United States, was arrested by Army officers. . . . The C.I.O. won a two-year "union" shop contract with operators in the anthracite coal fields of Northeastern Pennsylvania. . . . Ships were tied up in ports along the Eastern seaboard, following a strike by the Seafarers International Union. The Eastern Steamship Lines reported its personnel voted three to one against the walk-out. West Coast labor chiefs obtained control, called the strike, officials declared. . . . Fritz Kuhn, German-American Bund leader, was arrested in New York, charged with embezzling Bund funds. He pleaded not guilty.

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THE DIES COMMITTEE. Major General George Van Horn Moseley, retired, appeared as a witness before the Committee. He declared the United States Army should be allowed to investigate and eliminate Communism, that its efforts in this direction had been stopped by an order "from the top." He denied he was a supporter of Nazism or Fascism or that he was anti-Semitic, but expressed his belief that the percentage of Jews in Communist organizations was very high, and that "Jews could stop Communism in thirty days by using their power over the radio, the press, the movies and the money markets of the world." He knew of no plan to set up a military dictatorship in the United States, the general asserted. There should be martial law long enough to dissolve the radical groups, he argued. Communists from coast to coast are trying to get the United States into a foreign war, the witness declared. If "the White House would give the right orders to the Army," there would be no danger from Communism in this country, he added. . . . George E. Deatherage, head of the Knights of the White Camellias, declared that the recent suicide, Ernst Toller, alien Communist, had been serving as adviser for left-wing propaganda films.

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GREAT BRITAIN. Most Reverend Cosmo Gordon Lang, Archbishop of Canterbury, declared Protestants would be very reluctant to follow any lead taken by Pope Pius for peace. Last March, this prelate appealed to the Pope "to give his leadership" for peace. . . . The expulsion of Sir Stafford Cripps from the Labor party for striving to form a united front with the Communist party was upheld by the Labor party conference. . . . Authorities in Palestine commenced wholesale arrests of Jews suspected of the terroristic activities which brought death and injury to scores of Arabs. When an Arab-owned bus was fired on in Jerusalem, Arabs stoned Jewish-owned buses on the outskirts of the city. . . . The London Government forwarded to the Soviets formal proposals for an Anglo-Russian pact, and invited Marshal Klementy E. Voroshilov, War Commissar, to attend the British army maneuvers. . . . As Mr. Neville Chamberlain completed his second year as Prime Minister, the Soviets rebuffed the British proposal. Soviet distrust of Britain's sincerity rankled London.

RUSSIA. Addressing the closing session of the Supreme Soviet in the Kremlin, as Joseph Stalin looked on, Premier and Foreign Commissar Vyacheslav Molotov, while admitting that Britain and France had gone far toward meeting the Russian conditions for a military alliance, expressed doubts concerning the sincerity of the two Powers and insisted they must yield still more and meet all the Bolshevik demands. Britain and France must agree to a mutual military assistance pact not only for Russia, Poland, Rumania, but also for all countries along the Soviet western borders, such as Latvia, Estonia and Finland, even though these countries do not want any pact, which, as a matter of fact, they do not want. They shrink from the thought of Red troops on their territories. . . . Mr. Molotov threw out a hint to Britain and France that a trade agreement between Russia and Germany may be in the offing. "There are signs," he said, that such "negotiations may be resumed." Referring to England and France, the Bolshevik Premier declared: "We must remember Stalin's warning about pulling chestnuts out of the fire." . . . Mr. Molotov admitted that Russia was giving aid to China. . . . Prices for clothing in Russia were skyrocketing. In Moscow clothing prices soared from 20 to 161 per cent. A suit or overcoat costs the average Soviet worker almost two month's pay.

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FOOTNOTES. Pope Pius appointed two African Negroes as Bishops, one in Madagascar, the other in Uganda. . . . In France, the Socialist party voted to break away from the Communist party. M. Blum's newspaper, *Populaire*, was accused of misleading its readers, of flirting with Moscow. . . . In Lourdes, Fred B. Snite, Jr., infantile paralysis victim, received a special blessing by telegram from Pope Pius. . . . Germany and Denmark signed a non-aggression pact. Five thousand men of the German Condor Legion, returning from the Spanish war, received a tumultuous welcome in Hamburg. Nazis continued to hold the residence of Archbishop Sigmund Waitz of Salzburg. Bans on radio broadcasts of religious services, restrictions on sales of Bibles and religious books were announced. . . . In the Hungarian election, the Government won 1,050,000 votes, the Nazis 518,000 votes. . . . Fighting between Soviet forces and Japanese troops was reported along the borders between Manchukuo and Outer Mongolia. Outer Mongolia is Moscow-dominated, Manchukuo controlled by the Japanese. . . . In Spain, a Loyalist youth confessed he shot 800 prisoners during the war. Trials of persons accused of assassinations, robberies, burning and sacking of churches and other crimes continued. Generalissimo Franco declared he wanted Spain to be strong enough to command respect, but did not want her "to plunge herself into any adventures." A minimum wage of four pesetas for eight hours work was announced, in accordance with the Franco policy of work and a living wage for all. . . . Quebec's "padlock law" against Communist propaganda was upheld in Superior Court. . . . Prince Franz Joseph was crowned ruler of Liechtenstein.

CORRESPONDENCE

MY MARYLAND

EDITOR: Gratification at seeing Harry L. Binsse's notice of the annual Maryland House and Garden Tour was slightly chilled by the superficiality of the comments and the verdict of snobbery imposed on the sponsors of the tour (AMERICA, April 29).

Everywhere on these pilgrimages one is received by women of gracious and simple manners who are genuinely interested in our local history and are deeply appreciative of the beauty to be found in old houses and old gardens.

Their values are no doubt different from your Columnist's, but that seems no reason for him to pass judgment on their motives. It is a curious phenomenon that men who go around chanting songs of social significance twenty-four hours of the day still find so much time for name calling.

Your Columnist would have been more constructive had he enumerated a few of the Maryland houses which have special interest for Catholics, such as Doughoregan Manor and Compton Bassett, each with its private chapel inherited from penal days; and Holly Hill, with its priest's hiding place; Mattaponi of Jesuit fame, St. Richard's Manor, Fenwick's Free, De la Brooke, and countless more.

In a Marylander's vocabulary *snob* conveys a meaning of extreme *gaucherie*, rawness and vulgarity which is contrary to all those things in our tradition which we still cherish—however dead and alien they seem to Mr. Binsse. There have been Maryland aristocrats, just as there have been Catholic aristocrats. But snobbery is as alien to a true Marylander as it should be to a genuine Catholic.

But your Columnist may have been referring only to Virginians—which is probably a different story. In Maryland we know very little about Virginians.

Washington, D. C.

EDITH RAY SANDS

EDITOR: Several years ago it was stated in the press that *Tom Sawyer* had been rewritten in terms of the class struggle for presentation on the Moscow stage. This was pretty funny, but not nearly as funny as having our annual House and Garden Tour written up in terms of social justice for the Art column of AMERICA.

The holier-than-thou self-righteousness, the inaccurate historical perspective, the fuzzy-minded reasoning and the careless syntax of your correspondent do not stand out so obviously in the professionally liberal pages of his own journal as they do in AMERICA's trenchant, clear-thinking columns.

The Southerner's manor was not built well off any highway because he valued land or desired privacy. He was a planter and was obliged to live on his plantation, and he built his house on a river so that his tobacco could be easily shipped to Eng-

land. There were hardly any roads in Maryland and Virginia in those days.

Mr. Binsse is sure that "no such motives as these prompted the ladies, etc." What motives? By some fancy guessing, one supposes the meaning to be that the ladies who manage the tours would like to see a return of slavery days, although they do not recognize that in those days there were any noble characters. Since many of these ladies are imported from the North, where so many fortunes were made in the slave trade, maybe these accusations are justified, but the tour folders abound in references to G. Washington, C. Carroll, etc.

The pride and snobbery of these good ladies is quite mixed with a desire to make some money to restore certain historic gardens. The Virginia club is working on Kenwood; the Maryland club on Annapolis gardens. Such reactionary activity will undoubtedly be purged severely, come the revolution.

I know that Mr. Binsse's recent article does not in itself deserve such vituperative attention, but I am simply fed up on careless writing and thinking of self-conscious, pretentious liberals! These intellectuals are our self-appointed leaders, who sound off importantly on every subject under the sun. I am not equipped to challenge statements on Spain, for instance, but when they tread on something I do know about, such as the history of my own home State where my family has lived for three centuries, the temptation to tear apart their insufficient information is too much.

I should hastily add that I am not a Fascist, a D.A.R., a slave holder, an anti-Semite, or a Republican. I work for a living and I want a new material order as well as any honest, realistic Christian. But I am fed up to an hysterical degree on half-baked, muddle-headed intellectuals at the helm.

Washington, D. C.

MARYLAND WOMAN

EQUAL RIGHTS

EDITOR: Congratulations to Doran Hurley on his article, *Buy Christian—Says He—Learn True Americanism* (April 29). He has brought out the age-old adage: "Do unto others as you would have them do unto you," in a most interesting manner.

Some of our Catholics today set up a violent protest when they hear someone speak of the Ku Klux Klan, as it brings to mind the terrible outrages that the members of this organization committed against the Catholics several years back, yet these same people will readily unite with one another to drive the Jews from our country.

Is this true Christian charity and justice? They seem to forget that everyone in the United States is granted equal rights to life, liberty, and the pursuit of happiness.

Los Angeles, Calif.

R. B. MACOMBER

LITERATURE AND ARTS

DEDICATION, THE ARTIST'S DISCIPLINE

EILEEN DUGGAN

THERE came my way recently several writings which admitted of a strange correlation. The first was an essay by Margaret Lawrence which set out to prove that woman is not normally an artist; that she is driven to creation by some hurt to her pride or some need for distinction; and that she has to choose between the racial attitude and the creative urge since nature has not fitted her for "emotional nonchalance." Both the final oxymoron and the main premise are controversial and open up the vexed question of a feminine art.

I remember reading a story once. I cannot recall the name of its author but its theme was unforgettable. The woman in it, a genius of her kind, injured her health by injudicious living. She received great gentleness from one who took to her as a child of Nature. The Reverend Mother in charge of the hospital gave a brusque attention to her health and morals and none at all to her charm and her gift. Yet of the two, the kind and the stern, she respected the Reverend Mother because she claimed a kinship with her on the grounds of dedication.

Many of us would agree that conflict is possible in women artists who become mothers. Alice Meynell was mother and artist with phenomenal success but her letters from America reveal a certain stress. Many would disagree, however, with the contention that women create from pride. Creation is itself a master-passion and a pure passion. It is too great for such food.

That same week came the Literary Supplement of the *Times* with its comment on the dead Yeats. It quoted, as most of the notices have quoted, the poem, "Sailing to Byzantium." He tried in his later years to be modern, but in that he is the impenitent romantic, and not the last though he thought it. Man's spirit has its cycles and romance will return like a comet—but, to go back to the poem with its admission or declaration that a romantic needs eternity, was it not anti-climactic to wish in that eternity for a form in metal? Or was it only too natural in a poet who had become a spectator of himself? He had written passionately of the wrong of unsightly things but a human warp is preferable to an enameled perfection.

When, in deference to the times, the metaphysician ousted the lyrist in Yeats, it deepened rather than destroyed that sense of dedication which exalted him and, incidentally, his brethren. He could not, coming of a bardic nation, brook anyone who would treat a poet "less than daintily," and so he helped to save modern poet-hood from "the periwinkle and the tough dog-fish." Metaphysics demands a definite philosophy but this sense of dedication which was his creed became more aristocratic, more conscious, and more personal. Since he was essentially a lyrist the change from the individual to the general was almost beyond his powers and this strain makes the later poems brittle.

A short while before someone had given me a volume containing the letters of Constance, Countess Markievicz and, hard on the heels of that, came her life by Sean O'Faolain. If ever lives were dedicated, those of the two Gore-Booth sisters were. Sean O'Faolain mentions that they are commemorated in a Yeats poem, "In Memory of Eva Gore-Booth and Con Markievicz," but not even his lines on the latter as a political prisoner, well known though they are to the literati, are likely to become what she herself was, a popular possession, for in sentiment and in expression they are, what she herself was not, aloof from his nation. He learned much from the ballad-singers but his own were intellectual with the possible exception of "The Rose Tree." A ballad finds the least common multiple of humanity.

The poem on the two sisters brought one back to this matter of dedication. Eva Gore-Booth was a poetess and a social reformer; Constance was a dilettante in art but an artist in life. She, it is complained by some, was not a deep thinker. One might as well complain because a contemplative is not a soldier. She was a dynamic revolutionary rather than a reflective reformer and her life would have been impossible to Yeats. He was, it is true, caught up for a time in the movement which absorbed her. His poetry, then at its most objective, helped to inspire some of its intellectuals, but the martial bearing he extolled in Queen Maeve was out of time for him in Countess Markievicz and from the results

of his inspiration he withdrew himself. This withdrawal seemed as natural to him as action was to her.

He was, according to his own say, a poet who might not less be counted Ireland's than Davis, Mangan, Ferguson. He had cried that romantic Ireland was with O'Leary in the grave and, after '16, that "a terrible beauty" was born, but he in "Easter 1916" said: "I write it out in a verse." That was true though perhaps not in the sense he meant it. Poetry was for him emotion's outlet in those days, at least. He wrote it out in a verse, and from then on became a spectator of what was to him a revolutionary drama as later he was to become an onlooker at himself. In his opinion, having the haughty bardic tradition, it was more than sufficient to be a poet. "And have no business but dispensing round their magnanimities of sound."

There is perhaps as much common sense as humility in his answer, when asked for a poem on the war, that poets have no gift to set a statesman right. In age he inclined more and more in the tenor of his mind towards his own class, the Anglo-Irish of the Pale, but something of respect, of tenderness even, lingered in him for those in whose opinion his patriotic poems must, had they lived, have seemed promissory notes which later he did not honor. Even from his own kind he was isolated by his very sense of dedication to a gift and there is an inner loneliness in his cry that he loved, though he had nothing to offer but a philosophy they would deride, the kind of Irishmen among whom he had been bred, swift, abrupt, "indifferent" huntsmen, as far from the occult as he was from the practical. Everyone remembers Simone Téry's account of how the dreamer came loping back at the sound of his wife's whistle.

That same sense of dedication made him recoil from a manner of writing which was too easy of imitation. AE once asked him to praise a young poet and he countered that he might as well ask a dog to praise its fleas. In one poem he protested, sadly or bitterly as you interpret his mood, that since fools filched his mythological coat, he would sooner walk naked. He stripped his style bare, but something was lost in the process and the change was not accomplished without inner stress. Charles Morgan, both in *The Fountain* and in his essay on Emily Brontë, is emphatic that mysticism is based on discipline. In that he echoes the saints. It is when discipline weakens in his novel that tragedy begins. Yeats' form of discipline was not the physical drudgery of Haworth. It was mental. It must be acknowledged, even by those who dub him gasconader that, as a poet, he never relaxed that discipline. No poem of his is trite or flaccid, though the effort dried the sap out of his veins. Suarès it was, I think, who said that all the great poets have been reactionaries.

How do the Yeats poems on Constance Markievicz square up with that? Reactionary or no reactionary, he was fascinated by something which his imagination saluted as valiancy even while his reason warred against it. She would be, he knew, an historical figure, for Ireland, poor in goods, is rich

in memory. And so he portrayed her from Lissadell to Holloway and it is significant that in the limited selection in the *Oxford Book of Modern Verse* there are included by his own choice, "The Rose Tree," "On a Political Prisoner," and "In Memory of Eva and Con Markievicz." In his later years he inclined to the opinion that great poetry stands or falls by its philosophical content. Already critics are saying that his was too personal to become universal. It would be one of life's ironies if he were remembered best by the poems of his first manner on such as these.

At all events it is evident that the woman whose goodwill he once thought shrill and ignorant could no longer be ignored in his mind. She became for him the cause of mental argument, of self-justification, as if continually he measured his abstraction against her courage. He saw, he maintained, nothing but foolishness in a combat with an ordinary right or wrong. Each had honor in dying—but of a different kind. Yeats, fortunate in days of sprung rhythm in having inherited Celtic stresses, died with his eminence unthreatened. She died in a time of division. No volley was permitted at her grave.

She would not, perhaps, have laid claim to philosophy, but she had gleaned enough wisdom from a turbulent, haphazard life to know that there is no escape from the choice between an ordinary wrong or right. She, too, had her sense of dedication and suffered for that sense. At the end she chose deliberately the discipline of poverty, living in tenements and giving away all her substance. She died in a ward for the poor.

Her childhood had been so easy that she came to life as it were from a fairyland in which wishes were granted. It was as if concept came to her before percept, reversing the psychological law; but in the end she chose, of her own will, the actual before the abstract. In youth she had the indiscipline of her kind, a reckless inconsequence bred by superiority, for she was one of those swift, indifferent riders of whom he speaks. In age she went afoot and in tatters. Sean O'Faolain found something a whit histrionic, though charming, in her act of carrying sacks of coal upon her own back to the poor. It was probably merely natural. Women of her temperament have that generous petulance. They cannot wait for helpers to do good.

She had lost human relationships for an ideal and by the time she died she had forgone everything but God's mercy.

WORLD'S FAIR POETRY

IT is probably useless to criticize the choice of the prize poem of the New York World's Fair. "The World Of Tomorrow" is rather a large subject to assign to a school girl. The poem had to be suited to the declamatory powers of Mr. Orson Welles, and had, also, to satisfy esthetic tastes as diverse as those of Mr. William Rose Benét and Mr. Theodore Roosevelt. And besides, it had to be the kind of poem one could not possibly remember a line of after having read it.

L. F.

WHO HOUSE THE LORD

"This body that I gave you God had given
When wild winds came with you that day from heaven.

Worlds were torn with wildness like none other
Since Iscariot swung limbward," spoke my mother.

This body, fair, fresh, walled-about, He found
Brighter than lilies left to electrify the ground.

Only eyes like His, flame-washed as running steel,
Could perforate this roofing, find and feel

The upper crust so crater-bound whence flow
His glory, goodness, blinding as the snow.

Three times round with soft whirl and swoop, the Dove
Breathed lip to lip upon this labor, love.

Pray in the warmth, sharp darkness, shadow, lest I falter
In this unworldly way, with my Cup, my psalter.

ROBERT DAVID O'BRIEN

COMMENCEMENT

Now the unviolating vandals come:

The pupils who are awarded no degrees,
To burrow minus tentacles and hum
Far deeper into flowers than the bees;

To focus on the foundations of the rose,
And plunder the areas beneath the aromas,—
The pupils who at no commencement close
May reap the applause and the usual diplomas.

But I have seen the performance, the alert surprise,
The delicate discernment, and the brave disguise,
When twilight filled the cloisters and you closed your
eyes.

LEONARD FEENEY

ANNIVERSARY

God now be thanked for this glorious thing, this glorious
thing,
God now be utterly thanked for this grand, incredible
thing,

This that has come to me, come on unsearchable wing,
Come all unmerited, all undeserved and unwanted.
How shall I find then a psalmody ever sufficient?
How shall I sing

Words of a Pauline magnificence, purple and winged and
haunted?

Joy-smitten vocables, bursting with Secrets omniscient:
*Quis separabit nos? . . . Hallelu-Jah! . . . or, Gaudete in
Domino semper!*

Here in these words of our sweet English tongue I avow
now,

Father-God, Jesus Christ, Searcher-of-Sheep, Holy Ghost,
God Pentecostal,
How shall I thank Thee? . . . How stammer my grati-
tude? . . . how now? . . .

Take then these tentatives, Who art my Lord, my
Familiar,

Yes, my Familiar, O Godhead Transcendent; now I have
lost all

Fear, and I bow now

Softly and safely this hour at the Eucharist. O, Sacred
Heart,

Keep now Thy Prodigal, never to separate, never to part.

DAVID GORDON

WHERE THESE FLOWERS GREW

The mayapple blossoms were thickest under the trees—
hundreds and hundreds of them alive in the dapple
of light and shadow. Nothing so lovely as these
great leaf-shaded blossoms of mayapple.

Each flower was so white and fine and fair
with two leaves like a parasol spread out.

The children went wild with joy to see them there,
and under the fence they tumbled with a shout.

But one of them could never bear to pick
flowers again, when she thought how they came bringing
their vandal-trove, the great sweet bunches thick
with glossy leaves, the cool, damp bulbs still clinging
to the stems, and her father gravely saying, "No,
where these flowers grew, no flowers will ever grow."

SISTER MARIS STELLA

MEMORIAL

Their heads upon the knapsack do not stir
In their great halls, the grasses underneath;
They do not heed those arias that err—
The trumpet's fraud, the folly of the wreath.

For angels stand the vigil of the guard
Where dust, or deep, no spade dare ridicule;
There too, the rain-swept banner of the bard,
The mighty benediction of the fool.

Peat fire and palmed cathedral hymn The Ghost
In churchyard dim or in the fields afar;
The gaunt old seas their rolling anthems boast
By nameless crypt and where no crosses are.

Long as a cardboard bugle may be left,
One fig-box drum, one paper garland nigh,
Do not believe the garrison bereft
Of our true loves, the dead who never die.

Timing the dirge, a captain of the thrill;
Beside the wailing top note troops a glow;
God's gallantry demands a windy hill
And every crossroad waits Ignacio.

NATHALIA CRANE

BOOKS

TEN YEARS OF AMERICAN DRAMA

AMERICA IN MIDPASSAGE. By Charles A. Beard and Mary R. Beard. The Macmillan Co. \$3.50

CONTINUING the version of the history of our own times, *America in Midpassage* begins in 1928 with the unperceived twilight of that "Golden Glow" whose ominousness was not discerned by the shrewdest of financiers or politicians. The climax of these ten years of the Republic must await, as the title suggests, another volume. That book's first chapter will be powerful drama, for it must tell the denouement clearly indicated by the concluding words of Chapter VIII (The Execution of the Mandate) of the present volume: "Careful estimates made in July (1938) placed the deficit for the coming year at \$4,000,000,000 in round numbers. In this fashion the overwhelming mandate of 1936 was executed." Wishfully, may Volume IV not be called by necessity "The American Tragedy."

America in Midpassage, in addition to political, economic and social chapters, has diverting treatises on the "Sources and Forces of Entertainment," "Main-springs and Ranges of Letters," "Esthetic Affirmations," "Science in the Widening Outlook." The authors write with a humanitarian ideal in mind. In general they advocate current social legislation enacted and proposed. But they are not partisan to every act of a political party. I quote their exposé of the Justice Black affair as masterly and in strange contrast with their prejudices elsewhere.

It was reasonable to expect the choice of a man . . . in general sympathy with the constitutional outlook of the Chief Executive. . . . At length, in a stroke of dramatic suddenness, apparently without the previous knowledge of his own secretaries, the President announced the selection of Senator Hugo Black. . . . For the moment the President rode the crest of the waves. He had forced the conservatives of both parties in the Senate . . . to accept, from their economic point of view, the worst possible man for the Supreme Court . . . Justice Black was accused of duplicity for failing to acknowledge his membership (in the Ku Klux Klan) while his confirmation was under consideration in the Senate. . . . Had (the President) never thought to inquire about Mr. Black's membership in the Klan? . . . A tremendous diversion of popular interests to some other theme was necessary to (allay) the excitement over the question. . . . Wittingly or not, the President made the diversion . . . at Chicago (with) a belligerent speech. . . . In a flash this address to mankind crowded "the Black affair" into an obscure place. . . . One Roman holiday was substituted for another.

And yet despite the vindication of Alfred E. Smith by the repeal of the eighteenth amendment, we find the following pharasaical tincture of self-righteousness in the authors' analysis of the Hoover-Smith campaign:

So it seemed that, while the two candidates agreed on the merits of the golden glow and on the necessity of warding off all storm clouds, Mr. Smith believed in enlivening the scene by assuring alcoholic beverages to all participants in American civilization who cared to establish psychological conditions favorable to a fuller enjoyment of its benefits.

That is not good cricket nor history. It is strange how persistent is that 1928 smoke screen which covered religious bigotry.

While General Franco and the other crusaders for Spanish Catholic civilization do not fare well at the hands of the authors, in general they do pay tribute to the humanitarian influence of the Church in this country. Monsignor John A. Ryan receives the accolade of the "indomitable defender of the logical faith" because he and other Catholic leaders "continued undaunted in their emphasis on the ethical basis of economic policy, on the rights of labor, and on a wider distribution of wealth as a necessity of justice and social welfare."

But it is impossible to make any allowance for the authors' attack on the Church in their discussion of the Legion of Decency which

led to the imposition of limits approved by Catholic authorities . . . (who) . . . had great economic stakes in all parts of the country . . . its control went far beyond mere matters of faith and morals . . . where political contests raged. Nor . . . confined to moral suasion. According to Elizabeth Yeaman, in the *New Republic* . . . it induced film executives "ninety-nine per cent Jewish" to employ Joseph I. Breen, a Catholic of Irish descent, . . . its dictator-censor . . . the iron discipline of the greatest authoritarian church on earth . . . Protestants fumed . . . unable to affect it . . . libertarian democracy . . . amounted to something near zero.

Somehow the authors saw no incongruity between this passage and the one on Justice Black. Incidentally, Will Hays, also a choice of the film executives, is not a Jew. He is a member of the Presbyterian church, whose views on legitimate pleasures differ widely from that of Catholics. We regret these lapses in an otherwise worthwhile book.

DANIEL M. O'CONNELL

A MUST BOOK FOR CONGRESSMEN

REORGANIZATION OF THE NATIONAL GOVERNMENT. By Lewis Meriam and Laurence F. Schmeckebier. The Brookings Institution. \$2

ALL will agree with the President's contention that our national Government needs reorganization, but not every one will admit that Congress should waive its constitutional rights and abdicate its functions in favor of the Chief Executive. Those who read the book will be impressed with the vastness of the undertaking. Here, you have to deal with a complex and colossal organization, consisting of 870,031 persons, with an estimated payroll for personal services of \$1,610,107,744, and with funds available for expenditure during the fiscal year ending June 30, 1938, of \$10,349,908,000.

Unfortunately, the word reorganization has been applied to so many different proposals, from mere "bureau shuffling" to changes amounting to dictatorship, that what is needed, first of all, is a well ordered set of facts, figures and principles before any intelligent discussion is possible. This the book provides. Its summaries of arguments and theories, its charts and tables are at once models of brevity and clarity.

Consult the proper table and you will find that the first ten departments out of a total of sixty, employ 88.5 per cent of the total personnel. It will not do to complain about duplication and overlapping, if what you really want is curtailment and economy. These flaws in the system necessarily exist, but they account for a very small margin of expenditure. It is pointed out as a principle, that just as a prudent individual, when he

finds himself in the red from overspending his income, narrows down his expenditures to necessities and foregoes luxuries, so must the Government adopt a drastic pruning process, if it is ever to balance its budget. It is just at this point that the honest statesman encounters the lion in his path, in the shape of "pressure groups," or selfish politicians, or the radical, mad for power. On the question of executive control of the bureaus, the authors quote a pertinent section of Washington's Farewell Address and advise us to stand behind the Constitution. The remedy they suggest is not a sudden one, but a plan of continuous reorganization.

This book should be made obligatory reading for all members of Congress.

G. T. EBERLE

THE CASE OF ORGANIZED MEDICINE

MEDICINE AT THE CROSSROADS. By Bertram M. Bernheim, M.D. William Morrow and Co. \$2.50

IN the foreword to this book, which Dr. John M. T. Finnet contributes, he states that there is something to be said on both sides of the question of socialized medicine, and that this discussion would serve a useful purpose by bringing to the attention of the medical profession as well as to the laity, one of the most acute problems which are confronting society at the present.

There is considerable risk in publishing this sort of book for the general public; for while health insurance, leadership in the profession, group practice, etc., would assuredly furnish profitable debates if confined to physicians, there is grave danger that the non-medical reader may distort the actualities, and make erroneous deductions and, furthermore, confound the exceptional with the ordinary.

However, the risk must be taken if improvement is to be sought, and whatever faults are found to be general, they should be corrected even at the expense of individuals; for it is an acknowledged fact that the doctors of this country, at least, have really at heart the best interests of those who are ill, as well as the general welfare of humanity.

The book is sufficiently interesting to become widely read; and the reviewer hopes that this will be the case, for the public has become so accustomed to picking up the telephone and having the doctor arrive at the sickbed within a short while, that it fails to realize that medical service is an intricate and complex affair, which requires the expenditure of thousands of dollars and many years of time to bring it within the range of everyday practice. On the other hand, there are groups of doctors so wedded to the old ways of medical practice that they seem unwilling to make the least compromise with the changed economic conditions of the modern world.

FRANCIS DORE, S.J., M.D.

HUNTSMAN, WHAT QUARRY? By Edna St. Vincent Millay. Harper and Bros. \$2

MISS MILLAY is a poet without a cause. Coming now to her maturity, when the girlish tactics of her earlier work ill become her, she shows clearly in this batch of verses that an occasional first-rate talent has always been cloaking a fifth-rate quality of mind. In lieu of a real cause, Miss Millay must, of course, have some trumped-up ones. A few books back, one of her "causes" was Mr. Sacco, and, of course, Mr. Vanzetti, a couple of indefinite bandits, unjustly electrocuted, and who, had they lived, might easily have fallen victims of one of Miss Millay's many moods of disdain as a couple of goulash eaters. In this present book we have as "causes" the usual things: Red Spain and Czecho-Slovakia, headline problems into which Miss Millay has dipped with her usual superficiality. Wanting very much to have a grudge, she fancies she has found one. The only other "cause" in the book is Miss Millay herself, and it is quite

pitiful. And yet not pitiable. This poet is in need of a much stronger astringent than pity. If she does not stop degrading her sex by the lubricious appraisals which inform these loveless love-poems, she will have buried herself in the grave she once coveted when she wrote *Renaissance*, with not even a pantheist's chance to rise from the dead.

LEONARD FEENEY

THE HUMAN CARAVAN. By Jean du Plessis. Sheed and Ward. \$3

PROBING the meaning and direction of human history is the herculean task Mr. du Plessis has undertaken. In the first eighty pages the author has shown cogently the basic connection with history of such facts as man's political character, his free will, his strivings for happiness, and original sin. Rarely will one find these ideas better marshaled for practical historical purposes.

The remainder of the book rarely rises beyond mediocrity. The typical failures of philosophies of history are present: too broad generalizations on too slender a foundation, too ordinary an historical erudition, too facile an ignoring of data that might be disturbing. As one reads what is here written on the Orient, on Israel, on the uniqueness of Catholicism, on progress, one cannot help reflect how well those ideas were grasped and illumined by G. K. Chesterton. His *Everlasting Man* covered much the same ground. It did not make pretensions to fit all world history into neat compartments. Yet any student of historical movement has in that volume sound guidance for historical value judgments. To realize how well Mr. Chesterton has serviced historians is to realize how inadequate is this newer effort.

Individual sentences with illuminating thoughts do help to redeem very dull reading in the later portions of the book. From time to time there appear extended sections showing philosophical insight into history. Among these are the discussions of world culture in the fifth and sixth centuries B. C. and the place of Alexander the Great in history. Such passages show us what might have been found throughout the book. Despite the real contribution in the earlier portion of this book, the pattern of history will be better clarified by a re-reading of Chesterton.

JAMES L. BURKE

MY COUSIN MARK TWAIN. By Cyril Clemens. Rodale Press. \$2

MARK TWAIN is presented in a very informal and friendly way in this collection of anecdotes, taken from every stage of his life, from his boyhood at Hannibal, Missouri, through his many years as a newspaper reporter, lecturer and world-famous author, until his death in 1910. As is fitting, the humorous side of Twain's life is emphasized and a good insight is afforded into his type of humor, which it would seem, was rather more obvious than subtle, tinged with the rough-and-ready spirit of the frontier and depending a great deal for its effectiveness upon his own personality.

The incidents relating to the writing of his best known books, *Tom Sawyer* and *Huckleberry Finn*, are very interesting. Most of the characters really existed and many will be glad to learn that the lad, who prompted the creation of *Huckleberry Finn*, eventually changed his ways and ended life as a judge.

For the Mark Twain enthusiast this present book should hold an honorable place. It is entertaining reading for all.

J. W. KELLY

READY REPLIES ON RELIGION. By Rev. Winfrid Herbst, S.D.S. F. Pustet Co. \$1.50

THROWN together in question and answer form and without any apparent order, the author has garnered from here and there an abundance of information on subjects that should be of interest and value to every Catholic and suitable for the fervent of every state of life. Though its contents are so varied that it is difficult to describe all it contains, the volume has an excellent cross index to supply all the answers with very little effort on the part of the reader.

WILLIAM DODD

ART

THE opening of the DePorres Interracial Center at 20 Vesey Street, New York, appropriately enough was signaled by an exhibition of tempera sketches by a colored artist, Jacob Lawrence, which tell the history of Haiti and particularly recount the epic of Toussaint l'Ouverture. One whose ancestors suffered in the Negro rising on the island naturally cannot help it if his feelings enter into play in any judgment he may make of this exhibition. There was cruelty and ruthlessness and bloodshed on both sides in the Haitian struggle between blacks and whites; perhaps more cruelty on the part of the French and more bloodshed on the part of the Negroes. Yet Toussaint himself was a man of considerable generosity. He helped his own master and mistress to escape. He entrusted the framing of the constitution to a white and mulatto group. Yet the slaughter was dreadful, and one cannot in honesty excuse evil on the ground that it was preceded by another evil. Incidentally, it is interesting that these disturbances in Haiti gave rise to the first large-scale refugee problem the United States had to face in the form of some thousands of French who fled to Philadelphia, New York, Charleston, Boston and the other ports of the Atlantic seaboard.

Mr. Lawrence's sketches are, from an artistic point of view, of undoubted merit. They have a distinctly decorative feeling. One somehow thinks of them in terms of cartoons for tile mosaics or even for printed textiles rather than as paintings. Then also, they quite definitely constitute a series which one cannot conceive as being broken up into its constituent units, although a number of them could well be eliminated without the series suffering any loss. In fact their unevenness is the principal demerit of these specimens of tempera painting. The best of them are very good; the worst scarcely deserve exhibiting. It would have been a kindness to eliminate about half of what is shown and preserve only the best. The result would have been more impressive.

At his happiest, Mr. Lawrence shows a remarkable sense of rhythm in his design, a sense comparable to that which distinguishes the work of the East Indian peoples or of the Byzantine Greeks. "Napoleon's Troops under LeClerc Arrive at the Shores of Haiti" is a splendid specimen of this manner. The pattern of boats in the harbor fairly sings, so keenly does the artist feel it. A few words of praise should also be said concerning Mr. Lawrence's color. It is excellent and always pleasing, even in the less successful of his sketches. It is to be hoped that the DePorres Center will have many another show of art created by the sons and daughters of a race whose artistic tradition is one of its glories.

Since the last appearance of this column, in which were listed the four principal shows being held in connection with the World's Fair, two of them have opened. The Brooklyn Museum offering of folk art is fun and has a few fine things in it. If one is going to Brooklyn to visit the whole Museum or for some other purpose, it is worth seeing, but I do not think it is worth the trip by itself. There is some lovely Bennington pottery and there are some good, strong pieces of sculpture, particularly two carousel (merry-go-round to you) figures of running chickens.

The opening show at the new building of the Museum of Modern Art is a "must." You may not like some of it, but that is of little consequence. The fine manner of hanging, the magnificent way in which the pictures are really allowed to count, each for itself, rather than cancel each other, the intelligence displayed in the order of hanging—all this is notable and sets a new standard for museum technique. It would be fruitless to go into any detail in so restricted a space as is here available. I can only repeat, be sure you go to the Modern Museum before snow flies.

HARRY LORIN BINSSE

THEATRE

LIFE AND DEATH OF AN AMERICAN. The Federal Theatre's latest production is written by George Sklar. It gives us the life story of an Irish-American Catholic boy, from his birth on New Year's Eve, 1900, to his death at the hands of the Chicago police in the South Chicago strike of 1937.

It is hardly a typical story, for young Jerry Dorgan would have won out by his energy, ability and persistence, as countless Irish-American boys have won out in this country before him, but for recurrent attacks of hard luck which cannot be fairly presented as propaganda. His father and mother are fine Irish-American Catholic working types, steady, intelligent, ambitious, determined to give their son a college education. They put Jerry through grade school and high school with honor; then his hard luck begins.

His father succumbs to disease and dies. Jerry has to leave school and take care of his mother and himself. No more dreams of college now. He takes fate's decree philosophically, and finds a job in a factory. Until the War breaks out he goes through the usual experiences of adolescence. He has friends and "good times." Twice he is tempted by the wrong sort of girls. Many will feel that these scenes, brief as they are, should not be shown. Certainly the ever-disgusting Hula Hula dance should be omitted. These so-called temptations do not really tempt Jerry Dorgan, who was born clean-minded. He falls in love with the right sort of girl.

He goes to the War and into action at the front while he is a mere boy of eighteen. After the War he has the soul-searing experiences of young soldiers of every land, who return to their own countries after fighting for them, only to learn that their countries have no work for them. Jerry becomes a stunt-flier at county fairs, risking his life to amuse the crowds.

Subsequently he gets a better situation. Life brightens. He becomes an aviation draftsman, marries the girl he loves, settles down, has a son. A happy interval then. But his hard luck pursues him. The depression comes. He is always in those groups of men whose salaries are cut, and among those whose employers shut down their factories. When the Chicago strike begins, Jerry is one of the several strikers who are killed when the police fire on what the playwright presents as a peaceful and orderly public demonstration by the workers.

The entire story is given in "skeletonized style"; bits of Jerry's life as baby, as child, as school boy, and as man. A few of these are brilliant, many of them are poignant, and all of them interesting to the Federal Theatre's big audiences. Much of the value of the production lies in the charm and excellent acting of the two leading young players—Jerry (Arthur Kennedy) and Mary Rolfe as his sweetheart and wife. As director of the production Charles Freeman has put pep and imagination into his part of the work, showing with equal fidelity and skill the drab, hard-working lives of the elder Dorgans and the happiness of the young couple during intervals when fate made happiness possible.

Those who are unreasonable enough to expect from the Federal Theatre, with its lower prices and narrowed range of choice, the same high standards of production followed by the big Broadway houses, will find fault with various details of the new offering. But the players at the Federal Theatre need offer no apologies for their acting, which is excellent throughout.

The playwright, Mr. Sklar, has done his part with an engaging honesty and sincerity. The qualities he lacks—wider vision, more open-mindedness, more facility of expression, more impressiveness and distinction in style—should come with experience. Even as it is, he and his players are offering us a very interesting, evening at the theatre.

ELIZABETH JORDAN

FILMS

BRIDAL SUITE. Illustrating the theatrical truism that there is nothing quite so dismal as a Continental comedy which does not come off, this film carries a prosperous cast through the motions of sophisticated drama to a welcome, though hardly impressive, conclusion. Director William Thiele has shown slight ingenuity in rephrasing a story which sounds like something you have heard before and did not like the first time. The action involves a playboy with a touch of dipsomania who conveniently forgets his wedding and is carried off to Switzerland for a cure. In the Alps, he falls in love with the struggling proprietress of an inn and they justify the title by a shipboard marriage. The boat gets in with little audience patience to spare. A wispy and wholly inconsequential picture, it justifies its ordinarily amusing cast only in random scenes. Annabella and Robert Young carry the burden of the romantic leads and the little humor of the script is spread thinly enough over Walter Connolly, Gene Lockhart, Billie Burke, Arthur Treacher and Reginald Owen. Even for casual adult entertainment this will hardly suffice. (MGM)

6,000 ENEMIES. If the course of justice, as well as of true love, were suddenly to run smooth, Hollywood would have to curtail production ninety per cent. This melodrama takes up again the workings of the law with accent on poetic justice and succeeds in being moderately interesting, partly because of small pretension and partly because of the long practice behind its making. It aims at realism without adult discussion as it follows the career of a district attorney who runs afoul of the law and finds himself among his former victims. He lives precariously by the aid of a prison doctor until a foiled jail break provides the opportunity to clear himself. To point the moral, he marries a girl whom he had unsuspectingly railroaded. George B. Seitz has piled up the atmospheric details, trying to make the production stern stuff, and Walter Pidgeon is convincing in the van of a capable cast including Rita Johnson, Paul Kelly, J. M. Kerrigan, Grant Mitchell and Nat Pendleton. This is satisfactory adult fare. (MGM)

THE GRACIE ALLEN MURDER CASE. The late S. S. Van Dine's cultured criminologist, Philo Vance, is faced with his most baffling case in this comedy thriller mainly because of the assistance rendered him by the amazing Gracie Allen. The element of mystery threatens to degenerate into mere confusion when the latter is actively on scene, but if the murder of an ex-convict and other assorted violences are not exciting to an unusual degree, Gracie's contributions to detection are completely amusing, with the author providing a characteristic touch in an odd and deadly almond perfume. The film is predominantly comic and Alfred Green's direction is suitably light and rapid. Warren William, Ellen Drew and Kent Taylor are capable in a worthwhile gambol for all. (Paramount)

THE GIRL FROM MEXICO. This is a minor career story, in terms of slapstick comedy, presenting a singer from below the Rio Grande who, for all the trouble she stirs up, might epitomize in a fractional way that notorious Good Neighbor to the south. About to audition for an all-important engagement, she loses her voice and her agent at a baseball game but goes on to success, even to the extent of breaking up the agent's old romance and substituting herself as the bride. Leslie Goodwins' direction is high-pitched to set off Lupe Velez' noisy talents in the title rôle. Leon Errol accounts for some standard comedy and Donald Woods is the harried hero. This is moderately entertaining for general patronage. (RKO)

THOMAS J. FITZMORRIS

EVENTS

LIKE women's hats, current history has recently shown a flair for the startling and colorful. . . . This trend continued through the week. . . . In a Canadian prize drawing a priest won the coupon for a permanent wave. . . . While protecting carnival crowds from pickpockets, a West Virginia constable had his own wallet lifted. . . . In Los Angeles a legless man chased a robber, brought about the latter's capture. . . . A fourteen-months-old New Jersey baby, after falling from a second-story window and plumping on a graveled driveway, began clapping its hands, laughing uproariously. . . . An Idaho school awarded a diploma to a horse for "attendance and devotion to duty." . . . A Birmingham citizen was arrested for driving a steamroller while intoxicated. . . . A New York court ruled that a rooster is a chicken. . . . Two New York City employees fell through a ceiling, smashed a goldfish bowl in the apartment below. The City had to pay for the bowl. . . . While a Frankenstein movie was being shown in an Ontario prison, reputedly tough convicts began fainting all over the hall. . . . Science continued to jostle ahead. . . . Popcorn popped by short radio waves appeared. The possibility that husbands may be able to shave, wives to cook lunch, or even a dinner, with these waves was envisaged. The old song will be revised, predictors said, to run: "What are the wild short radio waves saying . . . what are they saying tonight?" . . . Agriculture took to the air as flying farmers emerged, using airplanes for seeding their farm lands. One Wyoming farmer bombed 600 of his acres with seed. . . . Hotel service improved. To remove any superstitious apprehensions when only thirteen guests appear for a dinner party, a leading Chicago hostelry provides a store dummy in full dress, thus making a fourteenth dummy for the party. . . .

This column recently told of a little girl named Mary Bergan. When the priest after benediction was intoning: "Blessed be the name of Mary, Virgin and Mother," this little girl thought he was saying: "Blessed be the name of Mary Bergan and Mother." A Los Angeles correspondent writes: "Little Mary Bergan should meet little Mary Shields. . . . After her third or fourth day in school she came home tear-stained and bewildered. Said she: 'At school they sang: Mary Shields is in danger.'" The hymn she heard was: "Mary, Shield Us in Danger." . . . Ersatz rope in Japan apparently was not proving satisfactory. A citizen there complained that when he tried to commit suicide by hanging, the rope broke. . . . Four cats broke up a marriage in Los Angeles. The wife permitted them to disport themselves on the dinner table; the husband, lukewarm toward cats, sued for divorce. . . .

Writes Danton Walker in the New York News: "La Pasionaria (Dolores Ibarruri), the 'Passion Flower' of the Spanish Loyalists, who led a troupe of Communist women in the recent war, is in New York, secretly conferring with Bela Kun and Juan Negrin, according to gossip in the Latin-American nite clubs." . . . Bela Kun is the gentleman who forced Communism on Hungary. He was among those who started the Communist ball rolling in Spain. . . . Why is New York filling up with Red leaders? . . . The high standard of living in the United States was again emphasized. A survey showed that with 10,000,000 flat tires and blowouts in 1938, America assumed international leadership in this field. During 1938 American drivers ran out of gasoline 1,350,000 times. The United States now leads the world in divorce, crime, flat tires and blowouts, running out of gas; and New York City is beginning to rival Moscow and Mexico as a mecca for Red chieftains.

THE PARADER